

THE booke of the common praier and administracion of the Sacramentes, and other rites and ceremonies of the Churche: after the vse of the Churche of Englande.

LONDINI, in officina Richardi Graftoni, Regij impressoris.

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THE CONtentes of this Booke.

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THere was neuer any thyng by the witte of man so well deuised, or so surely established, whiche (in cõtinuaunce of tyme) hath not been corrupted: as (emõg other thynges) it maie plainly appere by the common prayers in the Churche, commonly called diuine seruice: the firste originall and grounde whereof, if a man would serche out by the auncient fathers, he shall find that thesame was not ordeigned, but of a good purpose, and for a greate aduauncement of Godlines: For thei so ordered the matter, that all the whole Bible (or the greatest part thereof) should be redde ouer once in the yere, intendyng thereby that the Clergie, and specially suche as wer Ministers of the congregation, should (by often readyng and meditacion of Gods worde) be stirred vp to godlines themselfes, & be more able also to exhorte other by wholsome doctryne, and to confute theim that were aduersaries to the truthe. And further, that the people (by daily hearyng of holy scripture redde in the churche) should cõtinually profite more and more in the knowlege of God, and be the more inflamed with the loue of his true religion. But these many yeres passed, this Godly and decent order of the auncient fathers, hath bee so altered, broken, and neglected, by plantyng in vncertein stories, legendes, responds, verses, vain repeticions, Commemorations and Synodalles, that cõmonly when any boke of the Bible was begon: before three or foure Chapiters wer redde out, all the rest wer vnred. And in this sort, the boke of Esaie was begon in Aduent, and the boke of Genesis in Septuagesima: but thei wer onely begon, and neuer redde through. After a like sorte wer other bokes of holy scripture vsed. And moreouer, where as S. Paule would haue suche language spoken to the people in the churche, as thei might vnderstand and haue profite by hearyng thesame: the seruice in this churche of Englande (these many yeres) hath been redde in Latin to the people, whiche thei vnderstode not, so that thei haue hard with their eares onely: & their hartes, spirite and mynde, haue not been edefied thereby. And further more, notwithstandyng ỹ the auncient fathers had deuided the psalmes into seuen portions: whereof euery one was called a nocturne: nowe of late tyme a fewe of them haue been daily saied (and oft repeated) and the rest vtterly omitted. Moreouer, the nõbre & hardnes of the rules called the pie, and the manifold chaungynges of the seruice, was the cause, that to turne the booke onely, was so hard and intricate a matter, that many times, there was more busines to fynd out what should be redde, then to read it when it was founde out.

These inconueniences therfore considered: here is set furth suche an order, whereby thesame shalbe redressed. And for a readines in this matter, here is drawen out a Kalendar for that purpose, whiche is plain and easy to be vnderstãded, wherin (so muche as maie be) the readyng of holy scripture is so set furthe, that all thynges shalbee doen in order, with-

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out breaking one pece therof from another. For this cause be cut of Anthemes, Responces, Innitatories, and suche like thynges, as did breke the continual course of the readyng of the scripture. Yet because there is no remedy, but that of necessitie ther must be some rules: therfore certein rules are here set furth, whiche as thei be fewe in nombre: so thei be plain and easy to be vnderstanded. So ỹ here you haue, an ordre for prayer (as touchyng the readyng of holy scripture) muche agreable to the mynde & purpose of the old fathers, and a greate deale more profitable and commodious, then that whiche of late was vsed. It is more profitable, because here are left out many thinges, whereof some bee vntrue, some vncertein, some vain and superstitious: and is ordeined nothyng to be read but the very pure worde of God, the holy scriptures, or that whiche is euidently grounded vpon thesame: and that in suche a language & ordre, as is moste easy & plain for the vnderstandyng, both of the readers and hearers. It is also more cõmodious, bothe for the shortnes thereof, & for the plaines of the ordre, & for that the rules be fewe & easy. Furthermore by this ordre, the curates shal nede none other bokes for their publique seruice, but this boke & the Bible: by the meanes wherof, the people shal not be at so greate charge for bokes, as in tyme past, thei haue been.

And where heretofore, there hath been great diuersitie in saiyng and syngyng in churches within this realme: some folowyng Salisbury vse some Herford vse, some the vse of Bangor, some of Yorke, & some of Lincolne: Now from hẽceforth, all the whole realme shall haue but one vse. And if any would iudge this way more paynfull, because that all thynges must be red vpon the boke, where as before by the reason of so often repetition, thei could saie many thynges by harte: if those men will way their labor, with the profite in knowlege, whiche daily thei shall obtein by readyng vpon the boke, thei will not refuse the pein, in consideracion of the greate profite that shall ensue therof.

And forsomuche as nothyng can almoste be so plainly set furth, but doubtes maie rise in the vse & practisyng of thesame: to appease al suche diuersitie (if any arise) and for the resolucion of all doubtes, concernyng the maner how to vnderstande, do, and execute the thynges conteigned in this booke: the parties that so doubt, or diuersly take any thyng, shall alwaie resorte to the Bishop of the Diocese, who by his discrecion shall take ordre for the quietyng and appeasyng of thesame: so that thesame ordre be not contrary to any thyng conteigned in this boke.

❧ Though it be appoyncted in the afore written preface, ỹ all thynges shalbe red & song in the churche, in thenglishe tongue, to thende that the congregaciõ maie be therby edified: yet it is not meant, but when men say Matins and Euensong priuately, thei maie saie thesame in any language that thei themselfes do vnderstãde: Neither that any man shalbe bound to the saiyng of theim, but suche as from tyme to tyme, in Cathedrall and Collegiate Churches, Parishe Churches and Chapelles to thesame annexed, shall serue the congregacion.

THE TABLE AND

Kalendar, expressyng the order of the Psalmes and Lessons, to be sayd at Matyns and Euensong, throughout the yere, except certayne proper feastes, as the Rules folowyng more plainly declare.

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THE ORDRE

how the Psalter is appoyn=

ted to bee redde.

THe Psalter shalbe red through once euery Moneth, and because that some Monethes, be longer then some other be: it is thought good, to make them euen by this meanes.

To euery Moneth, as concernyng this purpose, shalbee appointed iust. xxx. daies.

And because January and Marche hath one date, aboue the said nombre, and Febzuary whiche is placed betwene thē bothe, hath onely. xxviii. daies, Febzuary shall borowe of either of the Monethes of January and Marche one date, and so the Psalter whiche shalbe red in Febzuary, must bee begon the last date of January, and ended the first date of Marche.

And where as Maie, July, August, October, and December, haue. xxxi. daies a peece, it is ordered that the same Psalmes shalbe redde the last date of the said Monethes, whiche were red the date before: so that the Psalter maie bee begon again the firste date of the next Monethes ensuyng.

Now to knowe what Psalmes shalbe red euery date, loke in the Kalendar the nombre that is appointed for the Psalmes, and then finde the same nomber in this Table, and vpon that nōbre shall you se, what Psalmes shalbe said at Matyns, and Euensong.

And where the. C. xix. Psalme is deuided into. xxii. portions, and is ouer long to be red at one tyme: it is so ordered that at one tyme shall not be red aboue. iiii. or. v. of the said portions, as you shall perceiue to be noted in this Table.

And here is also to bee noted, that in this Table, and in all other partes of the seruice, where any Psalmes are appointed, the nōbre is expressed after the great English Bible, whiche from the. ix. Psalme vnto the. C. xl viii. Psalme (folowyng the diuision of the Ebrues) doeth vary in nombres from the common Latyn translation.

A TABLE

for the order of the Psalmes, to be sated at Matins and Euensong.

Matins.	
i	i. ii. iii. iiii. v.
ii	ix. x. xi.
iii	xv. xvi. xvii.
iiii	xix. xx. xxi.
v	xxiiii. xxv. xxvi.
vi	xxx. xxxi.
vii	xxxv. xxxvi.
viii	xxxviii. xxxix. xl.
ix	xliii. xlv. xlvi.
x	l. li. lii.
xi	lvi. lvii. lviii.
xii	lxi. lxii. lxiiii.
xiii	lxviii.
xiiii	lxxi. lxxii.
xv	lxxv. lxxvi-lxxvii.
xvi	lxxix. lxxx. lxxxi.
xvii	lxxxvi. lxxxvii. lxxxviii.
xviii	xc. xci. xcii.
xix	xcv. xcvi. xcvii.
xx	cii. ciii.
xxi	cv.
xxii	cvii.
xxiii	cx. cxi. cxii. cxiii
xxiiii	cxvi. cxvii. cxviii.
xxv	Inde.v.
xxvi	Inde.v.
xxvii	cxx.cxxi.cxxii.cxxiii.cxxiiii.cxxv.
xxviii	cxxvi. cxxvii. cxxviii. cxxix.
xxix	cxxxi. cxl. cxli.
xxx	cxliii. cxlv. cxlvi.

Euensong.
vi. vii. viii.
xii. xiii. xiiii.
xviii.
xxii. xxiii.
xxvii. xxviii. xxix.
xxxii. xxxiii. xxxiiii.
xxxvii.
xli. xlii. xliii.
xlvii. xlviii. xlix.
liii. liiii. lv.
lix. lx. lxi.
lxv. lxvi. lxvii.
lxix. lxx.
lxxiii. lxxiiii.
lxxviii.
lxxxii. lxxxiii. lxxxiiii. lxxxv.
lxxxix.
xcii. xciiii.
xcviii. xcix. c. ci.
ciii.
cvi.
cviii. cix.
cxiii. cxv.
cxx. Inde.iii.
Inde.iiii.
Inde.iii.
cxxvi. cxxvii. cxxviii. cxix. cxxx. cxxxi
cxxxvi. cxxxvii. cxxxviii.
cxlii. cxliii.
cxlvii. cxlviii. cxlix. cl.

A.ii.

THE ORDRE

howe the rest of holy Scripture (beside the Psalter) is appoynted to bee redde.

The old Testament. The old Testament is appoynted for the first Lessons, at Matins and Euensong, and shalbee redde through euery yere once, except certain bookes and Chapiters, whiche bee least edifying, and might best be spared, and therefore are left vnred.

The Newe Testament. The Newe Testament is appointed for the seconde Lessons, at Matins and Euensong, and shalbe red euer orderly euery yere thrise, beside the Epistles and Gospelles: except the Apocalips, out of the whiche there be onely certain Lessons appoynted vpon diuerse proper feastes.

Lessons. And to knowe what Lessons shalbee red euery date: finde the date of the Moneth in the Kalendar folowyng: and there ye shall perceiue the bookes and Chapiters, that shalbe red for the Lessons, bothe at Matins and Euensong.

Proper Psalmes. And here is to be noted, that when soeuer there bee any proper Psalmes or lessons, appoynted for any feast, moueable or vnmoueable: then the Psalmes and Lessons appoynted in the Kalendar, shalbe omitted for that tyme.

Ye muste note also that the Collect, Epistle and Gospell appoynted for the Sundaie, shall serue all the weeke after, except there fall some feast that hath his proper.

The leape yere. This is also to bee noted, concernyng the leape yeres, that the .xxv. date of February, whiche in leape yeres is coumpted for twoo daies, shall in those two dayes, alter neither Psalme nor Lesson: but thesame Psalmes and Lessons, whiche be saied the first date, shall serue also for the second date.

Also, whereseoeuer the beginnyng of any Lesson, Epistle or Gospell is not expressed, there ye must begin at the beginnyng of the Chapiter.

C January.			C Plaines		Matyns.		Euensong.	
					i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
A	Kalend.	i	Circumcil.	i	Gen. xvii	Roma. ii	Deut. x	Collo. ii
b	iiii. No.	ii		ii	Gene. i	Math. i	Gene. ii	Roma. i
c	iii. No.	iii		iii	iii	ii	iiii	ii
d	Pridi. No.	iiii		iiii	v	iii	vi	iii
e	Nonis.	v		v	vii	iiii	viii	iiii
f	viii. Id.	vi	Epipham.	vi	Esai. lx	Luke. iii	Esa xlix	Jhon. i
g	vii. Id.	vii		vii	Gene. ix	Matth. v	Genc. xi	Roma. v
A	vi. Id.	viii		viii	xii	vi	xiii	vi
b	v. Id.	ix		ix	xiiii	vii	xv	vii
c	iiii. Id.	x		x	xvi	viii	xvii	viii
d	iii Id.	xi		xi	xviii	ix	xix	ix
e	Pridi Id.	xii		xii	xx	x	xxi	x
f	Idus.	xiii		xiii	xxii	xi	xxiii	xi
g	xix. kl.	xiiii		xiiii	xxiiii	xii	xxv	xii
A	xviii. kl.	xv		xv	xxvi	xiii	xxvii	xiii
b	xvii. kl.	xvi		xvi	xxviii	xiiii	xxix	xiiii
c	xvi. kl.	xvii		xvii	xxx	xv	xxxi	xv
d	xv. kl.	xviii		xviii	xxxi	xvi	xxxii	xvi
e	xiiii. kl.	xix		xix	xxxiii	xvii	i. Cor.	i
f	xiii. kl.	xx		xx	xxxiiii	xviii	xxxvii	ii
g	xii. kl.	xxi		xxi	xxxviii	xix	xxxix	iii
A	xi. kl.	xxii		xxii	xl	xx	xli	iiii
b	x. kl.	xxiii		xxiii	xlii	xxi	xliii	v
c	ix. kl.	xxiiii		xxiiii	xliii	xxii	xlv	vi
d	viii. kl.	xxv	Con. Pau.	xxv	xlvi	Actes. xxii	xlvii	Act. xxvi
e	vii. kl.	xxvi		xxvi	xlviii	Mat. xxiii	xlix	i. Cor. viii
f	vi. kl.	xxvii		xxvii	l	xxiiii	Exod. i	viii
g	v. kl.	xxviii		xxviii	Exod. ii	xxv	iii	ix
A	iiii. kl.	xxix		xxix	iiii	xxvi	v	x
b	iii. kl.	xxx		xxx	vi	xxvii	vii	xi
c	Pridi kl.	xxxi		i	viii	xxviii	ix	xii

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¶ Februarie.			Psalmes.		Matins.		Euensong.	
					i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson
d	Kalend.	i		ii	Exod. x	Marke. i	Exod. xi	i. Cor. xiii
e	iiii. No.	ii	Pur. Ma.	iii	xii	ii	xiii	xiiii
f	iii. No.	iii		iiii	xiii	iii	xb	xb
g	Pri. No.	iiii		v	xvi	iiii	xvii	xvi
A	Nonas.	v		vi	xviii	v	xix	ii. Cor. i
b	viii. Id.	vi		vii	xx	vi	xxi	ii
c	vii. Id.	vii		viii	xxii	vii	xxiii	iii
d	vi. Id.	viii		ix	xxiiii	viii	xxxii	iiii
e	v. Id.	ix		x	xxxiii	ix	xxxiiii	v
f	iiii. Id.	x		xi	xxxv	x	xl	vi
g	iii. Id.	xi		xii	Leu. xviii	xi	Leui. xix	vii
A	Pri. Id.	xii		xiii	xx	xii	Nume. x	viii
b	Idus.	xiii		xiiii	Nume. xi	xiii	xii	ix
c	xvi kl.	xiiii		xv	xiii	xiiii	xiiii	x
d	xv. kl.	xv		xvi	xv	xv	xvi	xi
e	xiiii. kl.	xvi		xvii	xvii	xvi	xviii	xii
f	xiii. kl.	xvii		xviii	xix	Luke. di. i	xx	xiii
g	xii. kl.	xviii		xix	xxi	di. i	xxii	Galath. i
A	xi kl.	xix		xx	xxiii	ii	xxiii	ii
b	x. kl.	xx		xxi	xxv	iii	xxvi	iii
c	ix kl.	xxi		xxii	xxvii	iiii	xxviii	iiii
d	viii. kl.	xxii		xxiii	xxix	v	xxx	v
e	vii. kl.	xxiii		xxiiii	xxxi	vi	xxxii	vi
f	vi kl.	xxiiii	Mathias	xxv	xxxiii	vii	xxxiiii	Ephes. i
g	v. kl.	xxv		xxvi	xxxv	viii	xxxvi	ii
A	iiii kl.	xxvi		xxvii	Deut. i	ix	Deut. ii	iii
b	iii kl.	xxvii		xxviii	iii	x	iiii	iiii
c	Pri. kl.	xxviii		xxix	v	xi	vi	v

¶ Marche.				Matyns.		Euensong.	
			¶ Psalmes.				
				i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson
d	Kalend.	i	xxx	Deut. viii	Luke xii	deut. viii	Ephe. vi
e	vi. No.	ii	i	ix	xiii	x	Philip. i
f	v. No.	iii	ii	xi	xiiii	xii	ii
g	iiii. No.	iiii	iii	xiii	xv	xiiii	iii
A	iii. No.	v	iiii	xv	xvi	xvi	iiii
b	Pryd. No.	vi	v	xvii	xvii	xviii	Collos. i
c	Nonas.	vii	vi	xix	xviii	xx	ii
d	viii Id.	viii	vii	xxi	xix	xxii	iii
e	vii. Id.	ix	viii	xxiii	xx	xxiiii	iiii
f	vi. Id.	x	ix	xxv	xxi	xxvi	i. Tess. i
g	v. Id.	xi	x	xxvii	xxii	xxviii	ii
A	iiii. Id.	xii	xi	xxix	xxiii	xxx	iii
b	iii. Id.	xiii	xii	xxxi	xxiiii	xxxii	iiii
c	Pryd. Id.	xiiii	xiii	xxxiii	Jhon. i	xxxiiii	v
d	Idus.	xv	xiiii	Josue i	ii	Josue. ii	ii. Tess. i
e	xvii. kl.	xvi	xv	iii	iii	iiii	ii
f	xvi. kl.	xvii	xvi	v	iiii	vi	iii
g	xv. kl.	xviii	xvii	vii	v	viii	i. Timo. i
A	xiiii. kl.	xix	xviii	ix	vi	x	ii. iii
b	xiii. kl.	xx	xix	xi	vii	xii	iiii
c	xii. kl.	xxi	xx	xiii	viii	xiiii	v
d	xi. kl.	xxii	xxi	xv	ix	xvi	vi
e	x. kl.	xxiii	xxii	xvii	x	xviii	ii. Tim. i
f	ix. kl.	xxiiii	xxiii	xix	xi	xx	ii
g	viii. kl.	xxv	Annuncia.	xxi	xii	xxii	iii
A	vii. kl.	xxvi	xxiiii	xxiii	xiii	xxiii	iiii
b	vi. kl.	xxvii	xxv	Judic. i	xiiii	Judic. ii	Tit. i
c	v. kl.	xxviii	xxvi	iii	xv	iiii	ii. iii
d	iiii. kl.	xxix	xxvii	v	xvi	vi	Philem. i
e	iii. kl.	xxx	xxviii	vii	xvii	viii	Hebre. i
f	Pryd. kl.	xxxi	xxix	ix	xviii	x	ii

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	ℂ Aprill.			Matins.		Euenſong.	
			ℂ Palmes.	i. Leſſon.	ii. Leſſon.	i. Leſſon.	ii. Leſſon
g	Kalend.	i	i	Judic. xi	Ihon. xix	Judi. xii	Hebre. ii
A	iiii No.	ii	ii	xiii	xx	xiiii	iii
b	iii No.	iii	iii	xv	xxi	xvi	v
c	Prid. No.	iiii	iiii	xvii	Actes i	xviii	vi
d	Nonas.	v	v	xix	ii	xx	vii
e	viii. Id	vi	vi	xxi	iii	Ruth i	viii
f	vii. Id.	vii	vii	Ruth ii	iiii	iii	ix
g	vi. Id.	viii	viii	iiii	v	i. Regũ. i	x
A	v. Id.	ix	ix	i. Regũ ii	vi	iii	xi
b	iiii. Id.	x	x	iii	vii	v	xii
c	iii. Id.	xi	xi	vi	viii	vii	xiii
d	Prid. Id.	xii	xii	vii	ix	ix	Jacob. i
e	Idus.	xiii	xiii	x	x	xi	ii
f	xviii. kl.	xiiii	xiiii	xii	xi	xiii	iii
g	xvii. kl.	xv	xv	xiiii	xii	xv	iiii
A	xvi. kl.	xvi	xvi	xvi	xiii	xvii	v
b	xv. kl.	xvii	xvii	xviii	xiiii	xix	i. Peter. i
c	xiiii. kl.	xviii	xviii	xx	xv	xxi	ii
d	xiii. kl.	xix	xix	xxii	xvi	xxiii	iii
e	xii. kl.	xx	xx	xxiii	xvii	xxv	iiii
f	xi. kl.	xxi	xxi	xxvi	xviii	xxvii	v
g	x. kl.	xxii	xxii	xxvii	xix	xxix	ii. Peter i
A	ix. kl.	xxiii	xxiii	xxx	xx	xxxi	ii
b	viii kl.	xxiiii	xxiiii	ii. Regũ. i	xxi	ii. Reg. ii	iii
c	vii. kl.	xxv	Mar. Eua	iii	xxii	iiii	i. Ihon. i
d	vi. kl.	xxvi	xxvi	v	xxiii	vi	ii
e	v. kl.	xxvii	xxvii	vii	xxiiii	viii	iii
f	iiii. kl.	xxviii	xxviii	ix	xxv	x	iiii
g	iii. kl.	xxix	xxix	xi	xxvi	xii	v
A	Prid kl.	xxx	xxx	xiii	xxvii	xiiii	ii. iii. Ihõ

	ℂ Maie.			ℂ Psalmes.	Matins.		Enensong.	
					i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson
b	Kalend.	i	Phil. & Ia.	i	ii. Reg. xv	Actes viii	ii. Re. xvi	Judas i
c	vi. No.	ii		ii	xvii	xxviii	xviii	Roma. i
d	v. No.	iii		iii	xix	Math. i	xx	ii
e	iiii. No.	iiii		iiii	xxi	ii	xxii	iii
f	iii. No.	v		v	xxiii	iii	xxiiii	iiii
g	Pri. No.	vi		vi	iii. Regū i	iiii	iii. Reg. ii	v
A	Nonas.	vii		vii	iii	v	iiii	vi
b	viii. Id.	viii		viii	v	vi	vi	vii
c	vii. Id.	ix		ix	vii	vii	viii	viii
d	vi. Id.	x		x	ix	viii	x	ix
e	v. Id.	xi		xi	xi	ix	xii	x
f	iiii. Id.	xii		xii	xiii	x	xiiii	xi
g	iii. Id.	xiii		xiii	xv	xi	xvi	xii
A	Pri. Id.	xiiii		xiiii	xvii	xii	xviii	xiii
b	Idus.	xv		xv	xix	xiii	xx	xiiii
c	xvii. kl.	xvi		xvi	xxi	xiiii	xxii	xv
d	xvi kl.	xvii		xvii	iiii. Reg. i	xv	iiii. Re. ii	xvi
e	xv. kl.	xviii		xviii	iii	xvi	iii	i. Cor. i
f	xiiii. kl.	xix		xix	v	xvii	vi	ii
g	xiii. kl.	xx		xx	vii	xviii	viii	iii
A	xii. kl.	xxi		xxi	ix	xix	x	iiii
b	xi. kl.	xxii		xxii	xi	xx	xii	v
c	x. kl.	xxiii		xxiii	xiii	xxi	xiii	vi
d	ix. kl.	xxiiii		xxiii	xv	xxii	xvi	vii
e	viii. kl.	xxv		xxv	xvii	xxiii	xviii	viii
f	vii. kl.	xxvi		xxvi	xix	xxiiii	xx	ix
g	vi. kl.	xxvii		xxvii	xxi	xxv	xxii	x
A	v. kl.	xxviii		xxviii	xxiii	xxvi	xxiii	xi
b	iiii. kl.	xxix		xxix	xxv	xxvii	i. Eſd. i	xii
c	iii. kl.	xxx		xxx	i. Eſd. ii	xxviii	iii	xiii
d	Pri. kl.	xxxi		xxx	iii	Marke. i	v	xiiii

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	Iune.				Matins.		Euensong.	
			Psalmes.					
					i.Lesson.	ii.Lesson.	i.Lesson.	ii.Lesson
e	Kalend.	i		i	i.Eld. vi	Marke. ii	i.Eld.vii	i.Coz. xv
f	iiii.No.	ii		ii	viii	iii	ix	xvi
g	iii.No.	iii		iii	x	iiii	ii.Eld. i	ii.Coz. i
A	Pryd.No.	iiii		iiii	ii.Eld. ii	v	iii	ii
b	Nonas.	v		v	iiii	vi	v	iii
c	viii.Id.	vi		vi	vi	vii	vii	iiii
d	vii.Id.	vii		vii	viii	viii	ix	v
e	vi.Id.	viii		viii	x	ix	xi	vi
f	v.Id.	ix		ix	xii	x	xiii	vii
g	iiii.Id.	x		x	Hester. i	xi	Hester.ii	viii
A	iii.Id.	xi	Barna.ap	xi	iii	Actes.xiii	iiii	Actes.xv
b	Pryd.Id.	xii		xii	v	Marke.xii	vi	ii.Coz. ix
c	Idus.	xiii		xiii	vii	xiii	viii	x
d	xviii kl.	xiiii		xiiii	ix	xiiii	Job. i	xi
e	xvii kl	xv		xv	Job. ii	xv	iii	xii
f	xvi.kl.	xvi		xvi	iiii	xvi	v	xiii
g	xv kl.	xvii		xvii	vi	Luke. i	vii	Galla. i
A	xiiii kl.	xviii		xviii	viii	ii	ix	ii
b	xiii kl.	xix		xix	x	iii	xi	iii
c	xii kl.	xx		xx	xii	iiii	xiii	iiii
d	xi kl.	xxi		xxi	xiiii	v	xv	v
e	x kl.	xxii		xxii	xvi	vi	xvii.xviii	vi
f	ix kl.	xxiii		xxiii	xix	vii	xx	Ephes. i
g	viii kl.	xxiiii	Na.Io.ba	xxiiii	Mala. iii	Math. iii	Mal. iiii	Mat.xiii
A	vii kl.	xxv		xxv	Job. xxi	Luke. viii	Job. xxii	Ephes. ii
b	vi kl.	xxvi		xxvi	xxiii	ix	xxiiii.xxv	iii
c	v kl.	xxvii		xxvii	xxvi.xxvii	x	xxviii	iiii
d	iiii kl.	xxviii		xxviii	xxix	xi	xxx	v
e	iii kl.	xxix	S.Peter.	xxix	xxxi	Actes. iii	xxxii	Actes.iiii
f	Pryd kl.	xxx		xxx	xxxiii	Luke. xii	xxxiiii	Ephe. vi

ℂ July.				Watins.		Euensong.	
		ℂ Psalmes.					
				i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson
g	Kalend.	i	i	Job. xxxb	Luke. xiii	iob. xxxvi	Philip. i
A	vi. No.	ii	ii	xxxvii	xiiii	xxxviii	ii
b	v. No.	iii	iii	xxxix	xv	xl	iii
c	iiii. No.	iiii	iiii	xli	xvi	xlii	iiii
d	iii. No.	v	v	Prouer. i	xvii	Prou. ii	Collos. i
e	Prid. No.	vi	vi	iii	xviii	iiii	ii
f	Nonas.	vii	vii	v	xix	vi	iii
g	viii. Id.	viii	viii	vii	xx	viii	iiii
A	vii. Id.	ix	ix	ix	xxi	x	i. Tessa. i
b	vi. Id.	x	x	xi	xxii	xii	ii
c	v. Id.	xi	xi	xiii	xxiiii	xiiii	iii
d	iiii. Id.	xii	xii	xv	xxiiii	xvi	iiii
e	iii. Id.	xiii	xiii	xvii	Jhon. i	xviii	v
f	Prid. Id.	xiiii	xiiii	xix	ii	xx	ii. Tess. i
g	Idus.	xv	xv	xxi	iii	xxii	ii
A	xvii. kl.	xvi	xvi	xxiii	iiii	xxiiii	iii
b	xvi. kl.	xvii	xvii	xxv	v	xxvi	i. Timo. i
c	xv. kl.	xviii	xviii	xxvii	vi	xxviii	ii. iii
d	xiiii. kl.	xix	xix	xxix	vii	xxx	iiii
e	xiii. kl.	xx	xx	xxxi	viii	Eccles. i	v
f	xii. kl.	xxi	xxi	Eccles. ii	ix	iii	vi
g	xi. kl.	xxii	Magdalē. xxii	iiii	x	v	ii. Tim. i
A	x. kl.	xxiii	xxiii	vi	xi	vii	ii
b	ix. kl.	xxiiii	xxiiii	viii	xii	ix	iii
c	viii. kl.	xxv	Iames ap. xxv	x	xiii	xi	iiii
d	vii. kl.	xxvi	xxvi	xii	xiiii	Jerem. i	Tit. i
e	vi. kl.	xxvii	xxvii	Jerem. ii	xv	iii	ii. iii
f	v. kl.	xxviii	xxviii	iiii	xvi	v	Philem. i
g	iiii. kl.	xxix	xxix	vi	xvii	vii	Hebre. i
A	iii. kl.	xxx	xxx	viii	xviii	ix	ii
b	Prid. kl.	xxxi	xxx	x	xix	xi	iii

ℂ Auguſt.				Matins.		Euentong.	
			ℂ Pſalmes.				
				i. Leſſon.	ii. Leſſon.	i. Leſſon.	ii. Leſſon
c	Kalend.	i	i	Jere. xi	Jhon. xx	Jere. xiii	Hebr. iiii
d	iiii. No.	ii	ii	xiiii	xxi	xb	b
e	iii. No.	iii	iii	xbi	Actes. i	xbii	bi
f	Pꝛid. No.	iiii	iiii	xbiii	ii	xix	bii
g	Nonas.	v	v	xx	iii	xxi	biii
A	viii. Id.	vi	vi	xxii	iiii	xxiii	iii
b	vii. Id.	vii	vii	xxiiii	v	xxb	i
c	vi. Id.	viii	viii	xxbi	vi	xxbii	ii
d	v. Id.	ix	ix	xxbiii	vii	xxix	iii
e	iiii. Id.	x	x	xxx	viii	xxxi	iiii
f	iii. Id.	xi	xi	xxxii	ix	xxxiii	Jacob. i
g	Pꝛid. Id.	xii	xii	xxxiiii	x	xxxb	ii
A	Idus.	xiii	xiii	xxxbi	xi	xxxbii	iii
b	xix kl.	xiiii	xiiii	xxxbiii	xii	xxxix	iiii
c	xviii kl.	xv	xv	xl	xiii	xli	v
d	xvii kl.	xvi	xvi	xlii	xiiii	xliii	i. Peter. i
e	xvi kl.	xvii	xvii	xliiii	xv	xlb. xlvi	ii
f	xv kl.	xviii	xviii	xlvii	xvi	xlviii	iii
g	xiiii kl.	xix	xix	xlix	xvii	l	iiii
A	xiii kl.	xx	xx	li	xviii	lii	v
b	xii kl.	xxi	xxi	Lament. i	xix	Lamē. ii	ii. Pet. i
c	xi kl.	xxii	xxii	iii	xx	iiii	ii
d	x kl.	xxiii	xxiii	v	xxi	Ezech. ii	iii
e	ix kl.	xxiiii	xxiiii	Ezechi. iii	xxii	vi	i. Jhon. i
f	viii kl.	xxv	xxv	vii	xxiii	xii	ii
g	vii kl.	xxvi	xxvi	xiiii	xxiiii	xviii	iii
A	vi kl.	xxvii	xxvii	xxiii	xxv	xxxiiii	iiii
b	v kl.	xxviii	xxviii	Dani. i	xxvi	Dani. ii	v
c	iiii kl.	xxix	xxix	iii	xxvii	iiii	ii iii. Jhō
d	iii kl.	xxx	xxx	v	xxviii	vi	Jude. i
e	Pꝛid. kl.	xxxi	xxx	vii	Math. i	viii	Roma. i

	September.				Matins.		Euensong.	
			Psalmes.					
					i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson
f	Kalend.	i		i	Dani. ix	Math. ii	Dani. x	Roma. ii
g	iiii. No.	ii		ii	xi	iii	xii	iii
a	iii. No.	iii		iii	xiii	iiii	xiii	iiii
b	Prid. No.	iiii		iiii	Ose. i	v	Ose. ii. iii	v
c	Nonas.	v		v	iiii	vi	v. vi	vi
d	viii. Id.	vi		vi	vii	vii	viii	vii
e	vii. Id.	vii		vii	ix	viii	x	viii
f	vi. Id.	viii		viii	xi	ix	xii	ix
g	v. Id.	ix		ix	xiii	x	xiiii	x
a	iiii. Id.	x		x	Joel. i	xi	Joel. ii	xi
b	iii. Id.	xi		xi	iii	xii	Amos. i	xii
c	Prid. Id.	xii		xii	Amos. ii	xiii	iii	xiii
d	Idus.	xiii		xiii	iiii	xiiii	v	xiiii
e	xviii. kl.	xiiii		xiiii	vi	xv	vii	xv
f	xvii. kl.	xv		xv	viii	xvi	ix	xvi
g	xvi. kl	xvi		xvi	Abdias. i	xvii	Jonas. i	i. Cor. i
a	xv. kl.	xvii		xvii	Jon. ii. iii	xviii	iiii	ii
b	xiiii. kl.	xviii		xviii	Miche. i	xix	Miche. ii	iii
c	xiii. kl.	xix		xix	iii	xx	iiii	iiii
d	xii. kl.	xx		xx	v	xxi	vi	v
e	xi. kl	xxi	Mathewe.	xxi	vii	xxii	Naum. i	vi
f	x. kl.	xxii		xxii	Naum. ii	xxiii	iii	vii
g	ix. kl.	xxiii		xxiii	Habacuc. i	xxiiii	Habac. ii	viii
a	viii kl.	xxiiii		xxiiii	iii	xxv	Soph. i	ix
b	vii. kl.	xxv		xxv	Soph. ii	xxvi	iii	x
c	vi. kl.	xxvi		xxvi	Agge. i	xxvii	Agge. ii	xi
d	v. kl.	xxvii		xxvii	Zachar. i	xxviii	zach ii. iii	xii
e	iiii. kl.	xxviii		xxviii	iiii. v	Marke. i	vi	xiii
f	iii. kl.	xxix	Michael.	xxix	vii	ii	viii	xiiii
g	Prid kl.	xxx		xxx	ix	iii	x	xv

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	October.			Psalmes.	Matins.		Euensong.	
					i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson
A	Kalend	i		i	zachari. xi	Mar. iiii	zacha. xii	i. Cor. xvi
b	vi. No.	ii		ii	xiii	v	xiiii	ii. Cor. i
c	v No.	iii		iii	Mala. i	vi	Mala. ii	ii
d	iii. No.	iiii		iiii	iii	vii	iiii	iii
e	ii. No.	v		v	Toby. i	viii	Toby. ii	iiii
f	Pridie No.	vi		vi	iii	ix	iiii	v
g	Nonas.	vii		vii	v	x	vi	vi
A	viii. Id.	viii		viii	vii	xi	viii	vii
b	vii. Id.	ix		ix	ix	xii	x	viii
c	vi. Id.	x		x	xi	xiii	xii	ix
d	v. Id.	xi		xi	xiii	xiiii	xiii	x
e	iiii. Id.	xii		xii	Judith. i	xv	Judit. ii	xi
f	iii Id.	xiii		iiii	iii	xvi	iiii	xii
g	Pridie Id.	xiiii		iiii	v	Luke. di. i	vi	xiii
A	Idus.	xv		xv	vii	di. i	viii	Gala. i
b	xvii. kl.	xvi		xvi	ix	ii	x	ii
c	xvi. kl.	xvii		xvii	xi	iii	xii	iii
d	xv. kl.	xviii	Luc. Euā.	xviii	xiii	iiii	xiiii	iiii
e	xiiii. kl.	xix		xix	xv	v	xvi	v
f	xiii. kl.	xx		xx	Sap. i	vi	Sap. ii	vi
g	xii. kl.	xxi		xxi	iii	vii	iiii	Ephe. i
A	xi. kl.	xxii		xxii	v	viii	vi	ii
b	x. kl.	xxiii		xxiii	vii	ix	viii	iii
c	ix. kl.	xxiiii		xxiiii	ix	x	x	iiii
d	viii. kl.	xxv		xxv	xi	xi	xii	v
e	vii. kl.	xxvi		xxvi	xiii	xii	xiiii	vi
f	vi. kl.	xxvii		xxvii	xv	xiii	xvi	Philip. i
g	v. kl.	xxviii	Sy. & Iu.	xxviii	xvii	xiiii	xviii	ii
A	iiii. kl.	xxix		xxix	xix	xv	Eccls. i	iii
b	iii kl.	xxx		xxx	Eccl. ii	xvi	iii	iiii
c	Pridie kl.	xxxi		xxx	iiii	xvii	v	Collos. i

November.			Matins.			Euensong.	
		Psalmes.					
			i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
d	Kalend.	i	All saintes	i	Sapi. iii	Heb. xi. xii	Sapi. v	Apo. xii
e	iiii No.	ii		ii	Eccls. vi	Luk. xviii	Ecc. viii	Collos. ii
f	iii. No.	iii		iii	viii	xix	ix	iii
g	Prid. No.	iiii		iiii	x	xx	xi	iiii
A	Nonas	v		v	xii	xxi	xiii	i. Tess. i
b	viii. Id.	vi		vi	xiiii	xxii	xv	ii
c	vii Id.	vii		vii	xvi	xxiii	xvii	iii
d	vi Id.	viii		viii	xviii	xxiiii	xix	iiii
e	v. Id.	ix		ix	xx	Jhon. i	xxi	v
f	iiii Id.	x		x	xxii	ii	xxiii	ii. Tess. i
g	iii Id.	xi		xi	xxiiii	iii	xxv	ii
A	Prid Id.	xii		xii	xxvi	iiii	xxvi	iii
b	Idus	xiii		xiii	xxviii	v	xxix	i. Tim. i
c	xviii kl.	xiiii		xiiii	xxx	vi	xxxi	ii. iii
d	xvii kl.	xv		xv	xxxii	vii	xxxiii	iiii
e	xvi kl.	xvi		xvi	xxxiiii	viii	xxxv	v
f	xv kl.	xvii		xvii	xxxvi	ix	xxxvii	vi
g	xiiii kl.	xviii		xviii	xxxviii	x	xxxix	ii. Tim. i
A	xiii kl.	xix		xix	xl	xi	xli	ii
b	xii kl.	xx		xx	xlii	xii	xliii	iii
c	xi kl.	xxi		xxi	xliiii	xiii	xlv	iiii
d	x kl.	xxii		xxii	xlvi	xiiii	xlvii	Tit. i
e	ix. kl.	xxiii		xxiii	xlviii	xv	xlix	ii. iii
f	viii kl.	xxiiii		xxiiii	l	xvi	li	Philem. i
g	vii kl.	xxv		xxv	Baruc. i	xvii	Baruc. ii	Hebre. i
A	vi kl.	xxvi		xxvi	iii	xviii	iiii	ii
b	v. kl.	xxvii		xxvii	v	xix	vi	iii
c	iiii kl.	xxviii		xxviii	Esay i	xx	Esay. ii	iiii
d	iii kl.	xxix		xxix	iii	xxi	iiii	v
e	Prid kl.	xxx	Andr. apo.	xxx	v	Acres. i	vi	vi

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December.				Matins.		Euensong.	
			Psalmes.				
				i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson
f	Kalend.	i	i	Esay. viii	Actes. ii	Esai. viii	Hebr. viii
g	iiii. No.	ii	ii	ix	iii	x	viii
A	iii No.	iii	iii	xi	iiii	xii	ix
b	Pridie No.	iiii	iiii	xiii	v	xiiii	x
c	Nonas.	v	v	xv	vi	xvi	xi
d	viii. Id.	vi	vi	xvii	vi. viii	xviii	xii
e	vii. Id.	vii	vii	xix	vi. viii	xx. xxi	xiii
f	vi. Id.	viii	viii	xxii	viii	xxiii	4 Iacob. i
g	v. Id.	ix	ix	xxiiii	ix	xxv	ii
A	iiii. Id.	x	x	xxvi	x	xxvii	iii
b	iii. Id.	xi	xi	xxviii	xi	xxix	iiii
c	Pridie Id.	xii	xii	xxx	xii	xxxi	v
d	Idus	xiii	xiii	xxxii	xiii	xxxiii	i. Pet. i
e	xix. kl.	xiiii	xiiii	xxxiiii	xiiii	xxxv	ii
f	xviii kl.	xv	xv	xxxvi	xv	xxxvii	iii
g	xvii kl.	xvi	xvi	xxxviii	xvi	xxxix	iiii
A	xvi kl.	xvii	xvii	xl	xvii	xli	v
b	xv kl.	xviii	xviii	xlii	xviii	xliii	ii. Pet. i
c	xiiii kl.	xix	xix	xliii	xix	xlv	ii
d	xiii kl.	xx	xx	xlvi	xx	xlvii	iii
e	xii kl.	xxi	Tho. Apo.	xxi	xlviii	xxi	xlix i. Jhon. i
f	xi kl.	xxii		xxii	l	xxii	li ii
g	x kl.	xxiii		xxiii	lii	xxiii	liii iii
A	ix kl.	xxiiii		xxiiii	liii	xxiiii	lv iiii
b	viii kl.	xxv	Nati. dñi.	xxv	Esay. ix	Math. i	Esay. viii Tit. iii
c	vii kl.	xxvi	Stepha.	xxvi	lvi	Act. vi. viii	lvii Actes vii
d	vi kl.	xxvii	Jhō Euā	xxvii	lviii	Apoca. i	lix Apo. xxi
e	v. kl.	xxviii	Innocen.	xxviii	Jere. xxxi	Actes. xxv	lx i. Jho. i
f	iiii. kl.	xxix		xxix	Esay. lxi	xxvi	lxii ii. Jhō. i
g	iii kl.	xxx		xxx	lxiii	xxvii	lxiii iii. Jho. i
A	Pridie kl.	xxxi		xxx	lxv	xxviii	lxvi Jude. i

ANORDRE

for Mattyns daylye throughe the yere.

The prieſt beyng in the queer ſhall begynne wyth a loude voyce the Lordes prayer, called the *Pater noſter.*



OURE father whiche arte in heauē, hallowed be thy name Thy kyngdome come. Thy wyll be done in earth as it is in heauen. Geue vs this day oure daily bread. And forgeue vs oure treſpaſſes, as we forgeue theim that treſpaſſe againſt vs. And leade vs not into temptacion. But delyuer vs from euell. Amen.

Then lykewyſe he ſhall ſaye

O Lorde open thou my lyppes.

Aunſwere

And my mouthe ſhall ſhewe forth thy prayſe.

Prieſt.

O God make ſpede to ſaue me.

Aunſwere

O Lorde make haſte to helpe me.

Prieſt

Glory be to the father and to the ſonne: and to the holy ghoſt. As it was in the beginning, is now & euer ſhalbe: worlde without ende. Amen. Praiſe ye the Lorde.

And from Eaſter to Trinite Sonday.

Alleluya.

Then ſhalbe ſayd or ſong without any Inuitatori this Pſalme. *Venite exultemus, &c.* in Englyſh, as folowety.

COme, lett vs ſyng vnto the Lorde: let vs hartely reioyce in the ſtrength of oure ſaluacion.

Mattins.

Let vs come before his presente with thankesgeuyng: and shewe oure selfe glad in hym with Psalmes.

For the Lorde is a great God: & a great kynge aboue all goddes.

In his hande are all the corners of the yearth: and the strength of the hylles is his also.

The sea is his and he hath made it: & his handes prepared the drye lande.

O come, let vs worshyp and fall doune: and kneele before the Lorde oure maker.

For he is (the Lorde) oure God: and we are the people of his pasture, and the shepe of his handes.

To daye, if ye will heare his voice, harden not youre hartes: as in the prouocaciō and in the daye of temptacion in the wildernes.

When your fathers tempted me: proued me, & sawe my workes.

Fortye yeares longe was I greued with this generacion, and sayde: it is a people that do erre in their hartes, For they haue not knowen my wayes.

Vnto whom I sware in my wrath: that they should not entre into my rest.

Glory be to the father, & to the sonne: & to the. &c.

As it was in the beginning, is now & euer shalbe. &c. worlde without end. Amen.

¶ Then shall folow certaine Psalmes in order as they bene appointed in a table made for that purpose, except there be proper Psalmes appointed for that daye. And at ꝑ ende of euery Psalme throughout the yere and likewise in thende of Benedictus, Benedicite, Magnificat, and Nunc dimittis shalbe repeated.

Glory be to the father and to the sonne. &c.

¶ Then shalbe read. ii. lessons distinctely w a loude voice, that ꝑ people may heare. The fyrst of the olde testament, the seconde of the new. Like as they be apointed by the kalender, except there be proper lessons assigned for that daye: The minister that readeth the lesson stāding and turning him so as he may best be heard of all suche as be present. And before euery lesson, the minister shall say thus.

The

The fyrst, seconde, iii. or. iiii. Chapiter of *Genesis*, or Exodus, Mathew Marke, or other like as is appointed in the Kalender. And in thende of euery Chapter he shall saye.

Here endeth suche a Chapiter of suche a boke.

¶ And (to thende the people may the better here) in suche places wher they do syng, there shall the lessens be songe in a playne tune after the maner of distinct reading, and likewyse the Epistle and Gospel.

¶ After the fyrst lesson shall folow *Te deum laudamus* in englishe, dayly throughout the yere except in Lent, all the which tyme in the place of *Te deum* shalbe vsed *Benedicite omnia opera Domini domino* in englyshe as foloeth.

All ye workes of the Lord, speake good of the lorde: prayse him and set him vp for euer. *Benedicite.*

O ye Angels of the lord, speake good of the lord: prayse him and set him vp for euer.

O ye heauens, speake good of the lorde: prayse him & set him vp for euer.

O ye waters that be aboue the firmament, speake good of the lorde: prayse him and set him vp for euer.

O all ye powers of the lorde speake good of the lord: prayse him and set him vp for euer.

O ye Sunne and Moone, speake good of the lorde: prayse him and set him vp for euer.

O ye sterres of heauē, speake good of the lord: prayse him and set him vp for euer.

O ye showers & dew, speake good of the lord: prayse him and set him vp for euer.

O ye windes of God, speake good of the lord: prayse him and set him vp for euer.

O ye fyre and heate, prayse ye the lorde: prayse him & set him vp for euer.

O ye winter and sommer, speake good of the lorde: prayse him and set him vp for euer.

O ye dewes & frostes, speake good of the lorde: prayse him and set him vp for euer.

O ye frost and colde, speake good of the lorde: prayse him and set him vp for euer.

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O ye yse and snowe, speake good of the lorde: prayse him and set him vp for euer.

O ye nyghtes and dayes, speake good of the lorde: prayse him and set him vp for euer.

O ye lyght and darckenes, speake good of the lorde: prayse him and set him vp for euer.

O ye lightninges & cloudes, speake good of the lord: prayse him and set him vp for euer.

O let the earth speake good of the Lorde: yea, let it prayse him and set him vp for euer.

O ye Mountaynes & hilles, speake good of the lorde: prayse him and set him vp for euer.

O all ye grene thinges vpon the earth, speake good of the lorde: prayse him and set him vp for euer.

O ye welles, speake good of the lord: prayse him and set him vp for euer.

O ye seas & fluddes, speake good of the lorde: prayse him and set him vp for euer.

O ye Whales, and al that moue in the waters, speake good of the lorde: prayse him and set him vp for euer.

O all ye foules of the ayre, speake good of the lorde: prayse him and set him vp for euer.

O al ye beastes and cattel, speake ye good of the lord: prayse him and set him vp for euer.

O ye chyldren of men, speake good of the lorde: praise him and set him vp for euer.

O let Israell speake good of the lorde: prayse him & set him vp for euer.

O ye priestes of the Lorde, speake good of the lorde: prayse him and set him vp for euer.

O ye seruauntes of the lorde, speake good of the lord: prayse him and set him vp for euer.

O ye spirites & soules of the righteous, speake good of the lorde: prayse him and set him vp for euer.

O ye holy and humble men of hart, speake ye good of the lorde: prayse ye him, and set him vp for euer.

O Ana

O Ananias, Azarias, and Mysaell, speake ye good of the lorde: praise ye him and set him vp for euer.

Glory be to the father, and to the sonne: and to the holye ghost.

As it was in the beginning, is now, and euer shalbe: worlde without end. Amen.

¶ And after the seconde lesson throughout the hole yeare shalbe sed Benedictus dominus deus Israell. &c. in englyshe. Then shalbe sayd dayly through the yere, these prayers folowing as well at Euensong as at Mattins all deuoutlye kneling.

Lorde haue mercy vpon vs. Christ haue mercy vpon vs. Lorde haue mercy vpon vs.

¶ Then the ministar shall saye the Credo and the Lordes prayer in englyshe with a loude voice &c.

Aunswere

But delyuer vs from euell. Amen.

Priest

O Lorde shewe thy mercy vpon vs.

Aunswere.

And graunt vs thy saluacion.

Priest

O Lorde saue the kynge.

Aunswere

And mercyfully heare vs when we call vpon the.

Priest

Indue thy ministers with righteousnes.

Aunswere

And make thy chosen people ioyfull.

Priest

O Lorde saue thy people

Aunswere

And blesse thyne inheritaunce.

Priest

Geue peace in oure tyme, O Lorde.

Aunswere

Because there is none other that fyghteth for vs, but only thou, O God. &c.

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Mattins.

Priest

O God make cleane oure hartes within vs.

Aunswere

And take not thyne holye spirit from vs.

Priest

The lorde be with you.

Aunswere

And wyth thy spyryte.

¶ They shall daylye kolowe thre collectes. The fyrst of the day which shalbe the same ꝑ is appointed at the Cõmunion. The seconde for peace. The thirde for grace to lyue well. And the two laste Collectes shall neuer alter, but dailye be sayd at Mattins thorowghout all the yeare as koloweth. The priest standyng vp and saiyng.

Let vs praye

Then the Collect of the day

The seconde Collect: for peace

O God whiche arte aucthor of peace, & louer of cõcorde in knowlege, of whõ standeth our eternal lyfe, whose seruice is perfect fredome: defend vs thy humble seruauntes in all assaultes of our enemyes, that we suerly trusting in thy defence, maye not feare the power of anye aduersaryes, through the myght of Jesu Christe oure lorde. Amen.

The thyrd Collect: for grace

O Lorde oure heauenly father almighty & euerlyuing God, which haste safely brought vs to the beginnyng of this day: Defende vs in the same with thy mightie power, & graunt ꝑ this day we fal into no synne, neyther runne into any kynde of daunger, but that all oure doynges may be ordred by thy gouernaũce, to do alwayes that is ryghteous in thy syght, through Jesus Christe oure lorde. Amen.

An

AN ORDRE

for Euensong throughout the yeare.

The priest shall saye

OVR FATHER. &c.

Then likewise he shall sate.

O God make spede to saue me.

Aunswere.

O Lorde, make hast to helpe me.

Priest.

Glory be to the father, and to the sonne. &c.
As it was in the beginnyng. &c. Amen.

Prayse ye the lorde.

And from Easter to Trinite sonday

Alleluya.

As before is appoynted at Mattins

¶ Then psalmes in order as they be appointed in ỹ Table for psalmes, except there be proper psalmes apointed for that day. Then a lesson of tholde testamẽt as is appointed lykewise in the kalender, except there be proper lessons appointed for ỹ day. After ỹ (*Magnificat anima mea dominum*) in englishe. Then a lesson of the newe testamẽt. And after that (*Nunc dimittis seruum tuum*) in englishe. Then the suffragies before assygned at Mattins the clerkes kneelynge lykewyse, with three Collectes. Fyrst of the daye: Seconde of peace: Thirde for ayde against all perilles, as here foloweth. Whiche .ii. last Collectes shalbe daylye sayde at Euensong without alteracion.

The seconde collect at Euensong



God from whom al holy desyres, all good counsayles, & all Just workes do procede: Geue vnto thy seruaũtes that peace which the worlde cannot geue, that both oure hartes may be set to obeye thy

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cõmmaundementes, & also that by the, we beyng defended from the feare of our enemyes, may passe oure tyme in rest & quietnes thorough the merites of Jesu Christ oure sauioure. Amen.

The third collect for ayde against all perylles

LYghten our darknes we beseche the O lord, and by thy great mercy defende vs frõ all perilles and daungers of this nyght, for the loue of thy onelye sonne oure sauioure Jesu Christe. Amen.

¶ In the feastes of Christmas, Thepiphanie, Easter, Thascention, Pentecost, and vpon Trinite Sonday shalbe song or sayde immediatly after Benedictus, this confession of our christian fayth.

Quicunque vult. &c.

WHosoeuer Wilbe saued: before all thinges it is necessary that he holde the catholike faith.

Uwhiche fayth except euery one do kepe holy and vndefyled: without doubt he shall perishe euerlastingly.

And the catholicke faith is this: that we worshyppe one God in Trinitie, and Trinitie in vnitie.

Neyther cõfounding the persones: nor deuiding the substaunce.

For there is one persone of the father, another of the sonne: and another of the holye ghost.

But the godhed of the father, of the sonne, and of the holye ghoste, is all one: the glorye equall, the maiestie coeternall.

Such as the father is, such is the sonne: and suche is the holye ghost.

The father vncreat, the sonne vncreat: and the holye ghost vncreat.

The father incomprehensyble, the sonne incomprehẽsible: and the holye ghost incomprehensible.

The

The father eternall, the sonne eternall: and the holy ghost eternall.

And yet they are not thre eternalles: but one eternal.

As also there be not three incōprehensibles, nor three vncreated: but one vncreated, & one incomprehensible.

So lykewyse the father is almyghtye: the sonne almightie, and the holy ghost almightye.

And yet are they not three almighties: but one almyghtye.

So the father is God, the sonne God: and the holy ghost God.

And yet are they not thre Goddes: but one God.

So lykewise the father is lorde, the sonne lorde: and the holye ghost lorde.

And yet not three lordes: but one lorde.

For lyke as We be cōpelled by the christian veritie: to acknowlege euery person by himselfe to be God & lorde.

So are we forbyddē by the catholike religion: to say there be three Goddes, or thre lordes.

The father is made of none: neither created nor begotten.

The sonne is of the father alone: not made nor created but begotten.

The holy ghost is of the father & of the sonne: neither made nor created nor begotten, but proceading.

So there is one father, not three fathers, one sonne, not thre sonnes: one holy ghost, not three holy ghostes.

And in this trinitie, none is afore nor after other: none is greater nor lesse then other.

But the hole thre persons: be coeternal together, and coequall.

So that in all thinges as it is aforesaid: the vnitie in trinitie, and the trinitie in vnitie is to be worshyped.

He therfore that wylbe saued: must thus thinke of the trinitie.

Furthermore, it is necessary to euerlasting saluacio: that

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that he also beleue ryghtly in the incarnacion of oure lorde Jesu Christ.

For the right faith is, that we beleue & confesse: that our lorde Jesus Christ the sonne of God, is God and man.

God of the substaunce of the father, begotten before the worldes: and man of the substaunce of his mother, borne in the world.

Perfecte God and perfect man: of a resonable soule, and humaine flesshe subsistyng.

Equal to the father as touching his Godhed: and inferior to the father touching his manhode.

Who although he be God and mā: yet he is not two, but one Christ.

One not by conuersiō of the Godhed into flesshe: but by takyng of the manhood into God.

One altogether not by confusion of substaunce: but by vnitie of personne.

For as the resonable soule and flesh is one man: So God and man is one Christ.

Who suffred for oure saluacion: discended into hel, rose agayne the third daye from the dead.

He ascended into heauen, he sytteth on the right hād of the father God almightie: frō whence he shall come to Judge the quicke and dead.

At whose comming all men shall ryse agayne with their bodies: and shall geue accompt of their owne workes.

And they that haue done good, shal go into life euerlastyng: and they that haue done euyll, into euerlastyng fyre.

This is the catholicke faith: which except a man beleue faithfully, he cannot be saued.

Glory be to the father and to the sonne: & to the. &c.
As it was in the begynnyng, is now and euer. &c.

The

TVHSEN

deth the order of Matyns and
Euenlong, through
the hole yere.

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THE INTROI-

tes, Collectes, Epystles, and Gospels, to be vsed at the celebracion of the lordes supper and holy Communion, throughe the yere, with proper Psalmes & lessons. for diuerse feastes and dayes.

(.i.)

The first Sonday in Aduent.

BLessed is that man that hath not walked in the counsayll of the vngodly: nor stand in the waye of sinners, & hathe not sytt in the seat of the skornefull. Beatus vir Psal. i.

But his delyght is in the lawe of the lorde: and in his lawe will he exercyse him selfe daye and nyght.

And he shalbe lyke a tree planted by the water syde: that will bring forth his frute in due season.

His leafe also shal not wither: and looke whatsoeuer he doth, it shall prospere,

As for the vngodly, it is not so with theim: but they are lyke the chaffe whiche the Winde skattereth awaye (from the face of the yearth.)

Therfore the vngodly shall not be hable to stand in the iudgement: neither the synners in the congregacion of the righteous.

But the lorde knoweth the waye of the righteous: & the waye of the vngodly shall perishe.

Glory be to the father, and to the sonne: and to the holye ghost.

As it was in the beginning, and is now: & euer shalbe, worlde without ende. Amen.

And so must euery Introite be ended.

Let vs pray.

The Collect

ALmightie God, geue vs grace, that we may cast awaye the workes of darknes, & put vpon vs the armor of light now in the time of this mortal life (in the which thy sõne Jesus Christ came to visite vs in great humilitie) that in the last day when he shal come again in his glorious maiestie to iudge bothe the quicke and the dead: We may rise to the life immortall through him who liueth and reigneth with the & the holy ghost, now and euer Amen.

The Epistle.

Roma. xiij.



we nothyng to any mã but this, that ye loue one another. For he that loueth another fulfilleth the law. For these cõmaundemẽtes: Thou shalt not commit adultry: Thou shalt not kyl: Thou shalt not steale: Thou shalt beare no false witnes: Thou shalt not lust: & so furth (if ther be any other commaundemẽt) it is al comprehended in this saiyng, namely: loue thy neighbor as thy self. Loue hurteth not his neighbor. Therfore is loue the fulfillyng of the lawe. This allo, we knowe the sealõ, howe that it is time that we should nowe awake out of slepe. For now is our saluacion nerer, then whẽ we beleued. The night is passed, the day is come nye, let vs therfore cast awaye the deedes of darknes, and let vs put on the armour of lyght. Let vs walke honestly, as it were in the daye light: not in eatyng & drinkyng, neither in chambouryng and wantonnes, neither in stryfe nor enuiyng: but put ye on ỹ lord Jesus Christ. And make

nor

uision for the flesshe, to fulfyll the lustes of it.

The Gospel.

AND when they drewe nigh to Jerusalem & were come to Bethphage vnto mount Oliuete then sent Jesus two disciples, saiyng vnto thē: go into the toune that lyeth ouer against you, & anone ye shal fynde an Asse bound, & a Colte with her: lose theim and bring thē vnto me. And if any mā say ought vnto you, saye ye, the lord hath nede of thē: & streightway he will let them go. All this was done that it might be fulfylled Whiche was spoken by the Prophet saiyng: Tell ye the daughter of Syon, behold, thy kyng commeth vnto the, meke, sittyng vpō an Asse and a Colt the fole of the asse vsed to the yoke. The disciples went & did as Jesus cōmaunded them, & brought the Asse & the Colte, & put on thē their clothes, & set him theron. And many of the people spred their garmentes in the way. Other cut doune braūches from the trees, & strawed them in the way. Moreouer the people that wēt before, & they that came after cryed saiyng: hosanna to the sonne of Dauid: Blessed is he that cōmeth in the name of the lord, hosanna in the highest. And when he was come to Jerusalē, all the citie was moued, saiyng, Who is this: And the people sayd, this is Jesus the prophet of Nazareth a citie of Galile. And Jesus went into the tēple of God and cast out all them that solde and bought in the Temple, and the seates of them that solde Doues, and sayd vnto thē: It is writtē, My house shalbe called the house of praier, but ye haue made it a denne of theues. & Mat xxi.

The second sonday.

WHen I was in trouble, I called vpon the lord: and he heard me. Ad dominū cūtribularer. Psal. Cxx.

Deliuer my soule O lord, frō liyng lippes: and from a deceiptful tongue

What reward shalbe geuē vnto the, thou falle tōg: euen mightie and sharpe arrowes, with hote burnyng coles.

Wo is me ꝑ I am constrained to dwel with Meseth: & to haue myne habitaciōs among the tētes of Cedar.

My soule hath long dwelt among them: that be enemies vnto peace.

I labour for peace, but when I speake vnto thē ther of: they make them to battail.

Glory be to the father and to the sonne & to the. &c.

As it was in the beginnyng. &c. Amen.

The Collect.

BLessed Lord whiche hast cauled all holy scriptures to be written for our learning, graunt vs that we maye in suche wise heare them, read, marke, learne and inwardly digest them, that by pacīēce and comfort of thy holy worde, we may embrace & euer hold fast the blessed hope of euerlasting life, whiche thou hast geuen vs in our sauiour Jesus Christ.

The Epistle.

Roma. xv.

WHatsoeuer thinges are writtē afore time, they are writtē for our lernyng, that we through pacīēce and comfort of the scriptures, might haue hope. The God of pacience and consolaciō graūt you to be like mynded one toward another after the ensample of Christ Jesu: that ye all agreyng together may with one mouth prayse God the father of our lord Jesus Christ: Wherfore, receiue ye one another as Christ receiued vs, to the prayse of God. And this I say, that Jesus Christ is a minister of the circumcision for the trueth of god, to cōfirme the promises made vnto the fathers, & that the Gētiles might praise God for his mercy, as it is written, for this cause I will praise thee among the Gētyles, and syng vnto thy name. And agayne he sayeth: reioyce ye Gentyles with his people.

And

And againe, praise the Lorde al ye Gētyles, and laude him all ye nations together. And againe Esai sayth: there shalbe the rote of Jesse, & he that shal rise to reigne ouer the gentyls: in him shal the gentyls trust. The god of hope fyl you with all ioy, & peace in beleuyng, that ye may be rich in hope, throughthe power of the holy gost.

The Gospell.

THere shalbe signes in the Sunne and in the Moone, and in the starres: & in the yearth the people shalbe at their wyttes ende, thorough dispayre. The sea and the water shal roare, & mens heartes shall fayle them for feare, and for loking after those thinges whiche shal come on the yerth. For the powers of heauē shal moue. And then shal they se the sonne of man come in a cloude with power & great glory. When these thynges begyn to come to passe, then loke vp, & lift vp your heades, for your redemption draweth nye. And he shewed thē a similitude: behold the fygge tree, & all other trees when they shote furth their buddes, ye see & know of your owne selues that sōmer is then nye at hād. So likewise ye also (when ye se these thynges come to passe) be sure, that the kyngdome of God is nye. Verely I say vnto you: this generaciō shal not passe tyl all be fullylled. Heauē & yearth shal passe: but my worde shal not passe. Luc. xxi.

The third sonday.

HEare me when I cal, O God of my righteousnes: thou hast set me at libertie when I was in trouble, haue mercy vpon me, and herken vnto my prayer. Cum inuocarē Psal. iiij.

O ye sōnes of men, how long wil ye blaspheme myne honor: and haue such pleasure in vanitie, and seke after lesyng.

Know this also, that the lord hath chosen to him self the man that is godly: when I call vpon the Lorde, he

will heare me.

Stand in awe and synne not: cõmon with your owñ heart, and in your chambre and be styl.

Offre the sacrifice of righteousnes: & put your trust in the lorde.

There be many that wil say: who wil shewe vs any good?

Lord lift thou vp the light of thy coũtenaũce vpõ vs.

Thou hast put gladnes in my heart: sence the tyme that their corne and wyne (and oyle) increased.

I wyll lay me doune in peace and take my rest: for it is thou lorde only, that makest me to dwel in safetie.

Glory be to the father. &c. As it was in the. &c.

The Collect

LOrd we beseche the, geue eare to our prayers, and by thy gracious visitacion lighten the darkenes of our hart, by our lorde Jesus Christ.

The Epistle.

1 Cor. iiij. LEt a mã this wise esteme vs, euen as the ministers of Christ, & stewardes of ỹ secretes of god. Furthermore, it is required of the stewardes, that a mã be foũd faithful: with me it is but a very smal thing that I should be iudged of you, either of mãs iudgement, no I iudge not myne owne selfe, for I knowe nought by my self, yet am I not therby iustified. It is ỹ lord that iudgeth me. Therfore iudge nothig before the tyme, vntil the lorde come, whiche will lighten thinges that are hid in darknes, and open the counsailes of the heartes, and then shall euery man haue prayse of God,

The Gospel.

Mat. xi. WHen Jhon being in prison heard the workes of Christ, he sent two of his disciples, & sayd vnto him: art thou he that shall come? or do we loke for another? Jesus answered & sayd vnto thẽ: Go, & shewe Jhon again, what ye haue heard & sene. The blynd receiue their sight, the lame walke, the lepers

Lepers are clensed, and the deafe heare, the dead aryse vp, and the poore receiue the glad tidynges of the gospel, and happy is he that is not offended by me. And as they departed, Jesus begā to say vnto the people cōcerning Jhon. What went ye out into the Wildernes to see? A rede that is shaken with the wynde? or what wēt ye out for to see, a man clothed in softe rayment? behold thei that wer softe clothyng, are in kynges houses. But what went ye out for to see? a Prophet? verely I say vnto you and more then a prophet. For this is he of whō it is written, beholde, I send my messenger before thy face, whiche shall prepare thy Way before thee.

¶ The fourth sonday.

Verba mea auribus. Psal. v

Ponder my wordes O lorde: consider my meditacion.

O herken thou vnto the voyce of my calling, my king and my God: for vnto thee will I make my prayer.

My voyce shalt thou heare betymes O lord: early in the morning will I direct my prayer vnto thee, & will loke vp.

For thou art the god that hath no pleasure in wickednes: neither shall any euil dwel with thee.

Suche as be foolishe shall not stande in thy sight: for thou hatest all them that worke vanitie.

Thou shalt destroy thē that speake leasing: the lorde will abhorre both the bloudthirsty, and deceiptful mā.

But as for me I will come into thy house, euen vpō the multitude of thy mercy: and in thy feare I wil worship towarde thy holy temple.

Leade me O Lorde, in thy righteousnes, because of myne enemies: make thy way playne before my face.

For there is no faithfulnes in his mouthe: their inwarde partes are very wickednes.

Their throte is an open sepulchre: they flatter with their tongue.

Destroy

Destroy thou them O God, let them perisshe through their awne imaginacions: cast thē out in the multitude of their vngodlines, for they haue rebelled against thee

And let all them that put their trust in thee reioyce: they shall euer be geuing of thankes, because thou defēdest thē, they that loue thy name shalbe ioyful in the.

For thou lorde wilt geue thy blessyng vnto the righteous: and with thy fauorable kyndnes wilt thou defēd him, as his shelde.

Glory be to the father &c. As it was in the. &c.

The Collect.

LOrde rayse vp (we pray the) thy power, & come among vs, & with great might succour vs, that where as through our sinnes and wickednes we be sore let and hyndred, thy bounteyful grace and mercy through the satisfaccion of thy sonne our lorde, may spedely deliuer vs: to whom with the and the holy ghost be honor and glory worlde without ende.

The Epistle.

Philip. iiij. REioyce in the lorde alway, and agayne I say reioyce. Let your softnes be knowen vnto all men: the lorde is euē at hand. Be carefull for nothyng: but in all prayer and supplicacion let your peticions bee manifest vnto God with geuyng of thākes. And the peace of God (whiche passeth al vnderstāding) kepe your hertes & mides through Christ Jesu.

The Gospell.

Ihon. i. THis is the recorde of John: When the Jewes sent priestes & Leuites frō Jerusalē, to aske him, what art thou: & he cōfessed & denied not & sayd plainly, I am not Christ. And they asked him: what then: art thou Helyas: & he sayth: I am not. Art thou that prophet: & he āswered no. Then said they vnto him: what art thou, that we may geue an answer vnto thē that sēt vs: what sayest thou of thy selfe:

he

he said: I am the voice of a crier in the wildernes: make straight the way of the lord, as sayd the Prophet Esai. And they whiche were sent were of the Pharises, & thei asked him and sayd vnto him: why baptisest thou then, if thou be not Christ, nor Helyas, neither that Prophet? Johñ answered theim, saiyng: I baptise with water, but ther standeth one among you, whom ye know not, he it is which though he came after me, was before me, whose shoe latchet, I am not worthy to vnlose. These thynges were done in Bethabara beyond Jordane, where John dyd baptise.

Proper Psalmes and lessons on Christmas day.

At Mattyns.

Psal.xix. Psal.xlv. Psal.lxxxv. } The fyrst lesson. Esai.ix. vnto the ende.

} The second lesson. Mat.i. vnto the ende

At the Fyrst Communion.

O Syng vnto the lorde a newe song: for he hath done meruailous thynges. Cantate dño. psal.xcviij

with his owne right hand & with his holy arme: hath he gotten himselfe victory.

The Lorde declared his saluacion: his righteousnes hath he openly shewed in the sight of the heathen.

He hath remembred his mercy and truth toward the house of Israel: & all the endes of the worlde haue seen the saluacion of our God.

Shewe your selues ioyfull vnto the Lorde al ye landes: syng, reioyce and geue thankes.

Praise the lorde vpon the Harpe: syng to the Harpe with a Psalme of thankesgeuyng.

With trõpettes also and shawmes: O shewe your selfes ioyful before the Lorde the kyng.

Let the sea make a noyse and all that therin is: the round worlde and they that dwel therin.

Let

Let the fluddes clappe their handes, & let the hylles be ioyful together before the lord for he is come to iudge the yearth.

With righteousnes shall he iudge the worlde: and the people with equitie.

Glory be to the father. &c. As it was in the. &c.

The Collect.

GOd whiche makest vs glad with the yerely remẽbraūce of the birth of thy only sõne Jesus Christ: graūt that as we ioyfully receiue him for our redemer, so we may with sure confidence beholde hym when he shall come to be our Judge, who lyueth & reigneth. &c.

The Epistle.

Tit. ij. THe grace of God that bringeth saluacion vnto all men, hath appeared & teacheth vs that we should deny vngodlynes, and worldly lustes, and that we should lyue soberly, & righteously and godly in this presẽt worlde, lokyng for that blessed hope and appearyng of the glory of the great God, and of our sauiour Jesu Christ, whiche gaue hym selfe for vs to redeme vs from al vnrighteousnes, and to purge vs a peculiar people vnto him selfe, feruẽtly geuẽ vnto good workes. These thynges speake and exhorte, and rebuke with all feruentnes of commaundyng. Se that no man despise thee.

The Gospell.

Luc. ij. ANd it chaunced in those dayes: that there went out a cõmaundement from Augustus the Emperor, that all the worlde should be taxed. And this taxing was the fyrst, and executed when Sirenius was lieutenaunt in Siria. And euery man went vnto his owne citie to be taxed. And Joseph also ascended frõ Galile out of a citie called Nazareth into Jury, vnto the citie of Dauid, which is called Bethleẽ, because he was

was of the houſe and linage of Dauid to be taxed with Mari his ſpouſed wife, whiche was with childe. And it fortuned that while they wer there, her tyme was come that ſhe ſhould be deliuered. And ſhe brought furth her firſt begottē ſonne, and wrapped him in ſwadlyng clothes, and layde him in a maunger, becauſe there was no roume for them in the Inne. And there were in the ſame region ſhepeherdes watchyng and kepyng their flocke by night. And lo, the angell of the Lorde ſtoode hard by thē, and the brightnes of the Lorde ſhone roūd about them, and they were ſore afrayde. And the angell ſayd vnto thē: Be not afrayde, For behold, I bryng you tydinges of great ioy, that ſhall come to all people: for vnto you is borne thisday in the citie of Dauid a ſauior whiche is Chriſt the lorde. And take this for a ſigne: ye ſhall fynde the childe wrapped in ſwadlyng clothes, & layde in a maūger. And ſtraycht way there was with the angell a multitude of heauēly ſouldyers, praiſyng God, and ſaiyng: Glory to God on hye, and peace on the yearth, and vnto men a good wyl.

At the ſecond Communion.

O Lorde our gouernour, howe excellēt is thy name in all the World: thou that haſt ſet thy glory aboue the heauens. *Domine dominus noſter. Pſal. viij.*

Out of the mouth of very babes and ſucklinges haſt thou ordeined ſtrength, becauſe of thine enemies: that thou mighteſt ſtyll the enemy and the auenger.

For I wyll conſider thy heauens, euen the workes of thy fyngers: the Moone and the ſtarres whiche thou haſt ordeined.

What is man that thou art ſo myndefull of him: and the ſonne of man, that thou viſiteſt him.

Thou madeſt him lower then the angels: to croune him with glory and worſhip.

Thou

Thou makeſt him to haue dominion of the worꝛkes of thy handes: and thou haſt put all thinges in ſubiection vnder his fete.

All ſhepe and oxen: yea, and the beaſtes of the felde.

The foules of the ayꝛe, and the fyſhes of the ſea: and whatſoeuer walketh thoꝛow the pathes of the ſeas.

Loꝛde oure gouernour: how excellent is thy name in all the woꝛld.

Gloꝛy be to the father, &c. As it was in the. &c.

The Collect.

ALmightye God whiche haſt geuē vs thy only begotten ſonne to take oure nature vpō him, and this daye to be boꝛne of a pure virgin: Graunt that we beyng regenerat and made thy chyldꝛen, by adoption and grace, may dayly be renued by thy holy ſpirit, thoꝛough theſame oure Loꝛde Jeſus Chꝛiſt who lyueth and reigneth. &c.

The Epiſtle.

Hebre. i. GOd in tymes paſt dyuerſly & many wayes ſpake vnto the fathers by pꝛophetes: but in theſe laſt dayes he hath ſpoken to vs by his owne ſonne, whom he hath made heyꝛe of all thinges, by whom alſo he made the woꝛlde. Whiche (ſonne) beyng the bꝛightnes of his gloꝛye, and the very ymage of his ſubſtaunce, rulyng all thinges with the woꝛde of his powꝛe, hath by his owne perſon purged oure ſynnes, and ſytteth on the ryght hande of the maieſte on high: beyng ſo muche moꝛe excellēt then the Angels, as he hath by inheritaunce obtained a moꝛe excellent name then they. Foꝛ vnto which of the Angels ſaid he at any tyme: Thou art my ſonne, this daye haue I begotten thee? And againe, I wilbe his father, and he ſhalbe my ſonne? And againe, when he bꝛyngeth in the

the first begotten sonne into the World, he sayth: and let all the Angels of God worship him. And vnto the Angels he saith: He maketh his Angels spirites, & his ministers, a flame of fyer. But vnto the sonne he saith: thy seate (O God) shalbe for euer & euer. The scepter of thy kyngdome is a right scepter. Thou hast loued righteousnes and hated iniquitie: wherfore God euē thy God hath annoynted the with oyle of gladnes aboue thy felowes. And thou lorde in the beginnyng hast layde the foundacion of the yearth: and the heauēs are the workes of thy hādes. They shal perish, but thou endurest: But they all shal waxe olde as doth a garment, and as a vesture shalt thou chaunge theim, & they shalbe chaūged. But thou art euen thesame, and thy yeres shal not fayle.

The Gospel.

IN the beginnyng was the woorde, and the woorde was with God: and God was the Worde. Thesame Was in the beginnyng With God. All thynges were made by it, and Without it was made nothyng that Was made. In it Was life, and the life Was the light of men, and the light shyneth in darknes, and the darknes comprehended it not. There was sent from God a man, whose name Was Jhō. Thesame came as a Witnes, to beare Witnes of the light, that al mē through him might beleue. He was not that light, but was sent to beare Witnes of the light That light was the true light, Whiche lighteth euery man that cōmeth into the World. He was in the World, and the World was made by him: and the World knew him not. He came among his owne, and his owne receiued him not: But as many as receiued him, to thē gaue he power to be the sōnes of god, euen them that beleued on his name, whiche wer borne, not of blood, nor of the Ibon. j.

will of the flesshe, nor yet of the will of man: but of God. And the same woorde became flesh & dwelt among vs: and we sawe the glory of it, as the glory of the onely begotten sonne of the father, full of grace and truth.

Proper Psalmes and lessons at Euensong

Psal. lxxxix. Psal. C. Psal. Cxxxii. } The first Lesson. Esai. vii. God spake once againe to Achas. &c. vnto the ende.

The second lesson Tit. iii. The kyndnes and loue of our sauior. &c, vnto foolishe questions.

Saint Stephyns day.

At Mattyns.

The second lesson Actes. vi. vii. Stephyn full of faith and power (vnto): and when. xl. yeres.

At the Communion.

Quid gloriaris in malitia. Psal. lij.

Why boastest thou thy selfe, thou tyraunt: that thou canst do mischief.

where as the goodnes of God: endureth yet dayly.

Thy tongue imagineth wickednes: & with lies thou cuttest like a sharpe razor.

Thou hast loued vngraciousnes more then goodnes: and to talke of lyes more then righteousnes.

Thou hast loued to speake all woordes that may do hurt: O thou false tongue.

Therfore shall God destroy the for euer, he shal take thee and plucke thee out of thy dwellyng: and roote the out of the land of the liuyng.

The righteous also shall see this, and feare: and shal laugh him to skorne.

Lo, this is the mã, that toke not God for his strẽgth: but trusted vnto the multitude of his riches, & strẽgthed him selfe in his wickednes.

As

As for me I am like a grene Olyue tree in the house of God: my trust is in the tender mercy of God for euer and euer.

I wyll alwaye geue thankes vnto the for that thou hast done: and I wyll hope in thy name, for thy sainctes lyke it well.

Glory be to the father. &c. As it was in the. &c.

The Collect.

GRaunt vs O lord to learne to loue our enemies by the exãple of thy marter sainct Stephin, who prayed to the for his persecutors: Whiche lyuest and reignest. &c.

Then shall folowe a collect of the Natiuite.

The Epistle.

AND Steuẽ beyng full of the holy ghost looked vp stedfastly with his eyes into heauen, and sawe the glory of God, and Jesus standyng on the right hande of God, and said: beholde, I se the heauens open, and the sonne of man standing on the right hand of God. Then they gaue a shoute with a loude voyce, and stopped their eares, and ranne vpon him all atonce, and cast him out of the citye & stoned him. And the witnesses layde doune their clothes at a yong mannes fete whose name was Saul. And they stoned Stephyn, callyng on and saiyng: lorde Jesus receaue my spirite. And he kneled doune and cried with a loude voice: lord laye not this sinne to their charge. And whẽ he had thus spoken, he fell a slepe. Act. vij.

The Gospel.

BEhold, I send vnto you prophetes and wyse mẽ, and Scribes, and some of theim ye shal kyll and crucyfye: and some of thein shall ye skourge in Mat. xxiij.

youre Synagoges and persecute theim from citie to cytye: that vpon you may come all the ryghteous bloud which hath bene shed vpō the yearth, from the bloud of righteous Abel vnto the bloud of zacharias the sonne of Barachias, whom ye slewe betwene the temple and the altare. Verely I saye vnto you, all these thinges shall come vpon this generacion. O Jerusalem, Jerusalem thou that kyllest the prophetes and stonest theim which are sent vnto the: howe often would I haue gathered thy chyldren together, euen as the henne gathereth her chickens vnder her winges, and ye would not: Behold, your house is left vnto you desolate. For I saie vnto you, ye shal not se me hence forth, tyll that ye saye: Blessed is he that commeth in the name of the lorde.

¶ The seconde lesson at Euensong.

Act. vij. ¶ And when .xl. yeres were expired, there apered vnto Moyses). vnto. Stephyn full of the holy ghost. &c.

¶ Sayncte John Euangelystes daye.

At Mattins.

The second lesson, Apoca. i. vnto the ende.

At the Communion.

In domino cō-fido. Psal. xi.

IN the lorde put I my trust: howe saye ye thē to my soule, that she shoulde flye as a bird to the hyll.

For lo, the vngodly bend their bowe: & make ready their arowes within the quiuer, that they may preuely shote at theim whiche are true of harte.

For the foundaciōs wylbe cast doune: and what hath the ryghteous done?

The

The lorde is in his holy temple: the Lordes seate is in heauen.

His eyes consyder the poore: and his eye liddes trieth the chyldren of men.

The lord alloweth the ryghteous: but the vngodly, and hym that delyteth in wyckednes, doth hys soule abhorre.

Upon the vngodly, he shall rayne snares, fyre and brimston, storme and tempest: this shalbe their porcion to drinke.

For the righteous Lorde, loueth righteousnes: his countenaunce wyll beholde the thing that is iust.

Glory be to the father, and to the sonne, and to the holy ghost.

As it was in the beginning, and is now and euer shalbe: worlde without ende. Amen.

The collect.

MErcyfull Lorde, we beseche the to cast thy bryght beames of lyght vpon thy churche, that it beyng lyghtened by the doctryne of thy blessed Apostle and Euangelyst Jhon, may attayne to thy euerlasting gyftes: Through Jesus Christ our lorde.

The Epistle.

WHat whiche was from the beginning, which we haue hearde, whiche we haue sene wyth oure eyes, whiche we haue looked vpon, and oure handes haue handled of the worde of lyfe. And the lyfe appered, and we haue sene and beare witnes, and shewe vnto you that eternall life whiche was with the father & appered vnto vs. That whiche we haue sene and hearde, declare we vnto you, that ye also maye haue felowshyp with vs, and that oure fe- i. Iohn. i.

towshyp maye be with the father and his sonne Jesus christ. And this we write vnto you, that ye may reioyce, & that your ioye may be ful. And this is the tidinges which we haue hard of him and declare vnto you, that God is lyght, & in him is no darcknes at all. If we saye that we haue felowshyp with him and walke in darcknes, we lye & do not saye the truthe. But & if we walke in lyght euē as he is light, thē haue we felowshyp with him, and the bloud of Jesus Christe his sonne clenseth vs from all synne. If we saye we haue no synne, we deceyue our selues, & the truthe is not in vs. If we knowlege oure synnes, he is faythfull and iust to forgeue vs oure synnes, and to clense vs from all vnrighteousnes. If we say we haue not synned, we make him a lier, and his worde is not in vs.

The Gospell.

Iohn. xxj.



Jesus sayd vnto Peter folow thou me. Peter turned about & saw the disciple whom Jesus loued folowing (which also leaned on his brest at Supper, & said: lorde which is he that betraieth the) when Peter therfore sawe him, he said to Jesus: lord what shall he here do? Jesus said vnto him: if I wyll haue him to tary tyll I come, what is that to the? Folowe thou me. Then went this saiyng abroad among the brethren, that that disciple shoulde not dye. Yet Jesus sayd not to him, he shall not dye: but if I wyll that he tary tyll I come, what is that to the. The same disciple is he which testifyeth of these thinges and wrote these thinges: and we knowe that his testimonie is true. There were also many other thinges which Jesus did, the which if they should be written euery one, I suppose the world could not conteigne the bookes that shoulde be written.

At

¶ At Euensong.

The second lesson. Apoc. xxii. vnto the end.

¶ The Innocentes day.

At Mattins.

¶ The fyrst lesson, Hiere. xxxi. vnto Moreouer I hard Ephraim.

O God, the heathen are come into thyne inheritaunce: thy holy temple haue they defyled, and made Jerusalem an heape of stones. Deus venerūt gentes. Psal. lxxix.

The dead bodies of thy seruauntes haue they geuen to be meate vnto foules of the ayre: and the flesshe of thy sainctes vnto the beastes of the lande.

Their bloud haue they shed lyke water on euery side of Jerusalem: and there was no man to bury them.

We are become an open shame to oure enemies: a very skorne and derysyon vnto theim that are round about vs.

Lorde, how longe wylt thou be angry: shall thy gelousye burne lyke fyre for euer.

Powre out thine indignacion vpō the heathen that haue not knowen the: and vpon thy kyngdomes that haue not called vpon thy name.

For they haue deuoured Jacob: and layed wast his dwellyng place.

O remembre not oure olde synnes, but haue mercy vpon vs and that sone: for we are come to great myserye.

Helpe vs (O God) of oure saluacion, for the glory of thy name: O delyuer vs and be mercyful vnto oure synnes for thy names sake.

Wherfore do the heathen saye: where is now their GOD.

O let the vengeaunce of thy seruauntes bloud that is shed: be openly shewed vpon the heathē in our sight.

O let the sorowfull syghthing of the prisoners come before the: according to the greatnesse of thy power preserue thou those that are appointed to die.

And as for the blasphemy (wherwith oure neyghbours haue blasphemed the:) rewarde thou theim O lorde seuen fold into their bosome.

So we that be thy people and shepe of thy pasture shall geue thankes for euer: and wyll alwaye be shewyng forth thy prayse, from generation to generation.

Glory be to the father and to the sonne. &c.

As it was in the beginning. &c.

The collect.

ALmighty God whose praise this daye, the yong innocentes thy witnesses hath confessed & shewed forth, not in speaking, but in dyeng: mortifie and kill all vices in vs, that in oure conuersacion oure life maye expresse thy fayth, whiche with our tongues we do confesse, through Jesus Christ oure lorde.

The Epistle.

Apoc. xiiij. I Looked, and lo, a lambe stode on the mount Sion, and with him an hundreth and. xliiii. thousand, hauyng his name and his fathers name writtē in their forheades. And I heard a voice frō heauē, as the sound of many waters, & as the voice of a great thūder. And I harde the voice of harpers harping with their harpes. And they song as it were a new song before the seate & before the. iiii. beastes & the elders, and no mā couldē learne the song but the. xliiii. thousand, whiche were redemed from the yearth. These are they whiche were not defyled with

women

women, for they are virgyns. These folowe the lambe whether soeuer he goeth. These were redemed frō men beynge the fyrst frutes vnto God and to the lambe, and in their mouthes was founde no guyle: for they are without spot in the throne of God.

The Gospell.

THe Angel of the lord appeared to Joseph in a slepe, sayyng: aryse and take the childe and his mother and flye into Egypt, & be thou there tyll I bryng the worde. For it wyll come to passe, that Herode shall seke the chylde to destroye him. So when he awooke he toke the chylde & his mother by night and departed into Egypt, and was there vnto the death of Herode: that it myght be fulfylled whiche was spoken of the lorde by the prophete sayyng: out of Egypt haue I called my sonne. Then Herode when he sawe that he was mocked of the wyse mē, he was exceding wroth, and sent forth men of warre, and slewe all the chyldren that were in Bethleem and in all the coastes (as many as were .ij. yere old and vnder) accordyng to the tyme which he had diligently knowen out of the wyse men. Then was fulfylled that which was spoken by the prophet Jeremy, where as he sayd: In Rama was there a voyce hearde, lamentacion, wepyng and great mournyng: Rachel wepyng for her chyldren and would not be conforted, because they were not. Mat. ij.

¶ The Sonday after Christmas day.

I Wyll lyft vp myne eyes vnto the hilles: frō whence commeth my helpe. Leuaui oculos. Psal. Cxxi.

My helpe cōmeth euen from the lord: which hath made heauen and yearth.

He wyll not suffre thy foote to be moued: and he that kepeth the, wyll not slepe.

Behold

Beholde, he that kepeth Israell: shall neither slomber nor slepe

The lorde himselfe is thy keper: the lord is thy defence vpon thy ryght hande.

So that the Sonne shall not burne the by daye: neyther the Moone by nyght.

The lorde shall preserue the from all euell: ye, it is euen he that shall kepe thy soule.

The lorde shall preserue thy going out, and thy comming in: from this tyme forth for euermore.

Glory be to the father and to the sonne & to the. &c.

As it was in the begynning is now and euer. &c.

The Collect.

Almightye God Which hast geuē vs. &c. As vpon Christmas daye.

The Epistle.

Gal. iiij.

AND I saye, that the heyre as longe (as he is a chylde) differeth not from a seruaūt, though he be lorde of all, but is vnder tutors and gouernours, vntyll the tyme that the father hath appoynted. Euen so we also, When We Were chyldren were in bondage vnder the ordinaunces of the worlde. But when the tyme was full come, God sent his sonne made of a woman, and made bonde vnto the lawe, to redeme theim whiche Were bonde vnto the lawe: that We through election might receaue the inheritaunce that belongeth vnto the naturall sonnes. Because ye are sonnes, God hath sent the spyryte of hys sonne into our hartes, whiche cryeth Abba father. Wherfore now, thou art not a seruaunt, but a sonne: If thou be a sonne, thou art also an heyre of God through Christ.

The

The Gospell.

THis is the booke of the generacion of Jesu Mat.i.
Christ the sonne of Dauid, the sonne of Abra-
ham: Abrahã begat Isaac, Isaac begat Ja-
cob, Jacob begat Judas and his brethrẽ: Ju-
das begat Phares and zaram of Thamar: Phares be-
gat Esrom: Esrom begat Aram: Aram begat Amina-
dab: Aminadab begat Naasson: Naasson begat Sal-
mon: Salmon begat Boos of Rahab: Boos begat
Obed of Ruth: Obed begad Jesse: Jesse begat Dauid
the king: Dauid the king begat Salomon of her that
was the wyfe of Ury: Salomõ begat Roboam: Robo-
begat Abia: Abia begat Asa: Asa begat Josaphat: Jo-
saphat begat Joram: Joram begat Osias: Osias be-
gat Joathan: Joathã begat Achas: Achas begat Eze-
chias: Ezechias begat Manasses: Manasses begat
Amon: Amon begat Josias: Josias begat Jeconias &
his brethrẽ about the time that they were caried away
to Babylõ. And after they were brought to Babilõ: Je-
conias begat Salathiel: Salathiel begat zorobabel: zo-
robabel begat Abiud: Abiud begat Eliachim: Eliachim
begat Azor: Azor begat Sadoc: Sadoc begat Achin:
Achin begat Eliud: Eliud begat Eliazar: Eliazar be-
gat Matthan: Matthã begat Jacob: Jacob begat Jo-
seph the husband of Mary: of whom was borne Jesus,
euen he that is called Christe. And so all the generacõs
from Abraham to Dauid are. xiiij. generacions. And
frõ Dauid vnto the captiuite of Babilõ are. xiiij. gene-
racions. And from the captiuite of Babylõ vnto Christ
are. xiiij. generacions.

The birth of Jesus Christ was on this wise: When
his mother Mary was maryed to Joseph (before they
came to dwell together) she was founde with childe by
the holy ghost. Then Joseph her husbande (because he
was

was a righteous mā, and would not put her to shame) was minded preuily to departe from her. But while he thus thought, beholde, the Angel of the lorde appeared vnto him in slepe saiyng: Joseph thou sonne of Dauid, feare not to take vnto ỹ Mary thy wife: for that whiche is conceaued in her, cōmeth of the holy ghost. She shall bring forth a sonne, and thou shalt cal his name Jesus: for he shall saue his people from their synnes.

All this was done, that it might be fulfylled whiche was spoken of the lorde by the prophet, saiyng: Behold a mayde shalbe With chylde, and shall bryng foorth a sonne, and they shall call his name Emanuel, Whiche if a man interprete, is almuche to saye, as God With vs. And Joseph assone as he awoke out of slepe, dyd as the Angell of the lorde had bidden hym, and he tooke his wyfe vnto him and knewe her not, tyll she had brought forth her fyrst begotten sonne, & called his name Jesus.

¶ The Circumcision of Christ.

At Mattyns.

The fyrst lesson Gene. xvij. vnto the ende.

The seconde lesson. Rom. ij. vnto the ende.

At the Communion.

Letatus sum. Psal. Cxxij.

I Was glad, when they sayd vnto me: We wyl go into the house of the lorde.

Oure feete shall stāde in thy gates: O Jerusalem.

Jerusalem is buylded as a citye: that is at vnitye in it selfe.

For thether the trybes go vp, euen the trybes of the lorde: to testifye vnto Israell, to geue thankes vnto the name of the lorde.

For there is the seate of iudgement: euen the seate of the house of Dauid.

O pray

O Praye for the peace of Jerusalem: they shall prospere that loue the.

Peace be within thy walles: & plenteousnes within thy places.

For my brethren and cõpanions sakes: I wilshe the prosperitee.

Yea, because of the house of the lorde oure God: I will seke to do the good.

Glory be to the father. &c. As it was in the. &c.

The Collect.



Almyghtye God whiche madest thy blessed sonne to be circumcysed and obedyent to the lawe for man: graunt vs the true circumcisiõ of thy spirite, that oure hartes and all oure membres beyng mortefyed from all wordly and carnall lustes, maye in all thynges obeye thy blessed will, thorough thesame thy sonne Jesus Christ oure lorde.

The Epistle.

Blessed is that mã to whom the lord will not impute sinne. Came this blessednes then vpõ the vncircũcision, or vpõ the circũcisiõ also? for we saye that fayth was reconed to Abrahã for righteousnes. How was it then reconed? when he was in the vncirumcision or when he was in the circumcision? not in tyme of circumcision: but when he was yet vncircumcised. And he receaued the signe of circumcysyon as a seale of the ryghteousnes of faythe, whiche he had yet beyng vncircumcised: that he should be the father of all theim that beleue, though they be not circumcised, that righteousnes might be imputed to them also: and that he might be the father of circumcision, not vnto theim only whiche came of the circumcised, but vnto theim also that walke in the steppes of Rom. iiij.

the kayth that was in oure father Abrahaam before the time of circūcisiō. For the promises (that he should be ꝥ heyre of the world) happened not to Abrahaam or to his seede through the lawe, but through the ryghteousnes of faith. For yf they which are of the lawe be heyres, then is faith but vayne, and the promes of none effect.

The Gospell.

Luc. ij. AND it fortuned, assone as the Angels were gone awaye from the shepardes into heauē, they sayd one to another: let vs go now euen vnto Bethleem, ꝥ se this thyng that we here saye is happened, whiche the lorde hathe shewed vnto vs. And they came with hast ꝥ found Mary ꝥ Joseph ꝥ the Babe layed in a maunger. And when they had sene yt, they publisshed a broade the saiyng whiche was tolde thē of the childe. And all they that heard yt, wōdered at those thinges whiche was tolde theim of the shepardes: But Mary kept al those saiynges, ꝥ pōdred theim in her hart. And the shepardes returned praysing and laudyng God for all the thinges that they had heard ꝥ sene euen as it was tolde vnto theim. And when the eyght day was come that the child should be circumcised, his name was called Jesus, whiche was named of the Angel before he was conceyued in the Wombe.

At Euensong.

The fyrst lesson, deute. x. And now Jsraell. vnto thende

The second lesson Colloss. vnto thende

The Epiphany.

At Matens.

The first lesson, Esay. lx. vnto thende

The. ij. lesson, Luke. iij. And it fortuned, vnto the ende

At

SIng vnto the lorde a newe song: sing vnto the lorde all the whole yearth. Psal. lxxxxvi

Syng vnto the Lord, & prayse his name: be tellyng of his saluacion from daye to daye.

Declare his honour vnto the heathen: and his wonders vnto all people.

For the lorde is great & cannot worthely be praysed: he is more to be feared then all Goddes.

As for all the Goddes of the heathē, they be but ydolles: but it is the lorde that made the heauens.

Glory and worshipp are before him: powre & honour are in his sanctuary.

Ascribe vnto the lorde (O ye kinredes of the people:) ascribe vnto the lorde worshipp and power.

Ascribe vnto the lord, the honour due vnto his name: bryng presentes and come into his courtes.

O Worshyp the lorde in the beautie of holines: let the whole earth stand in awe of him.

Tell it out among the heathen, that the lord is king: and that it is he whiche hathe made the round worlde so fast that it cannot be moued, and how that he shall iudge the people ryghteously.

Let the heaues reioyce, and let the yearth be glad: let the sea make a noyes and all that therin is.

Let the felde be ioyfull and all that is in it: then shal all the trees of the Wood reioyse before the lorde.

For he commeth, for he commeth to iudge the yearth: and with righteousnes to iudge the worlde, & the people wyth his truthe.

Glory be to the father and to the sonne. &c.

As it was in the beginning. &c.

The Collect.

O God whiche by the leadyng of a starre dyddest manifest thy onlye begotten sonne to the Gentyles: Mercyfully graunt that we whiche knowe the now by faith may after this lyfe haue the fruycion of thy glo-

rious Godhead thorough Christ oure lorde.

The Epistle.

Eph. iij.

FOr this cause I Paule am a prisoner of Jesus Christ for you heathē: if ye haue hard of ꝑ ministracīō of ꝑ grace of God whiche is geuen me to you ward. For by reuelacīō shewed he the mistery vnto me, as I wrote afore in fewe wordes, wherby when ye reade, ye may vnderstand my knowlege in ꝑ mistery of Christ: Whiche mistery in tymes passed was not opened vnto the sōnes of mē, as it is now declared vnto his holy apostles and prophetes by the spirite, that the Gentiles should be inheritors also, & of the same body, & partakers of the promes of Christ by the meanes of ꝑ Gospel, Wherof I am made a minister, accordyng to the gift of the grace of God whiche is geuē vnto me after ꝑ workyng of his powre. Vnto me ꝑ least of al sainctes is this grace geuē, that I should preache among ꝑ Gētyles the vnsearcheable riches of christ, & to make al mē see what the felowshipp of ꝑ mistery is, whiche frō the begynning of ꝑ worlde hathe bene hid in God whiche made al thinges thorough Jesus Christ, to thintēt, that now vnto ꝑ rulers & powers in heauenly thinges might be knowen by the congregacion, the manyfold wisedome of God, accordyng to the eternal purpose whiche he wrought in Christ Jesu oure lord, by Whome we haue boldenes & entraunce with the cōfidēce whiche is by the faith of him.

The Gospel.

Mat. ij.

WHen Jesus was borne in Bethleem a citie of Jury in the time of Herode the king: Behold there came wise mē from the East to Jerusalē saiyng, Where is he that is borne king of Jewes: For we haue sene his starre in the East and are come to worshyp him.

When Herode the kyng had harde these thynges, he was troubled & al the citie of Jerusalem with him. And had gathered al the chief priestes & scribes of the people together

mery with theim that aremery: Wepe with theim that wepe: be of lyke affection one towardes another. Be not hye mynded, but make youre selues equal to theim of the lower sorte.

The Gospell.

AND the third day was there a mariage in Cana a citie of Galile, and the mother of Jesus was there. And Jesus was called (& his disciples) vnto the mariage. And when the wyne fayled, the mother of Jesus sayd vnto him, they haue no wyne. Jesus sayd vnto her: Woman, what haue I to do with the, myne houre is not yet come. His mother saide vnto the ministers, whatsoeuer he saith vnto you, doyt. And there were standyng there. vi. Waterpottes of stone after the maner of purifyeng of the Jues, conteynyng. ij. or. iij. fyrkyns a peece. Iohan. ij.

Jesus sayd vnto them: fyll the Water pottes with water. And they filled thē vp to ỹ brimme. And he sayd vnto theim, draw out now, and beare vnto the Gouernour of the feast. And they bare it. When the ruler of the feast had tasted the water turned into Wyne, & knewe not whence it was (but the ministers which drewe the water knewe) he called the brydegrom & sayd vnto him: Euery mā at the beginning doth set forth good wyne, and when men be dronk, then that which is woorse, but thou hast kept the good wyne, vntyl now. This begynning of miracles did Jesus in Cana of Galile, & shewed his glory, and his disciples beleued on him.

The third Sonday.

LORDE who shall dwel in thy tabernacle: who shal rest in thy holy hill. Domine quis habitabit. Psal. xv.

Euen he that leadeth an vncorrupt lyfe and doth the thing whiche is right: and speaketh the truthe from his harte.

He ỹ hath vsed no deceite in his tōgue: nor done euel to his neyghbour, & hathe not slaūdered his neyghbours.

He

He that setteth not by hym selfe, but is lowely in his awne eyes & maketh muche of them that feare the lord.

He that sweareth vnto his neyghbour and disappoynteth hym not, though it were to his awne hinderaunce.

He that hath not geuen his money vnto vsury: nor taken reward agaynst the innocent.

who so doth these thinges: shall neuer fall.

Glory be to the father & to the sonne, &c.

As it was in the beginning. &c.

The Collect.

ALmighty & euerlastyng God, mercyfully looke vpon oure infirmities, and in all our daungers and necessities, stretche forth thy ryght hand to helpe & defende vs thorough Christ oure lorde.

The Epistle.

Roma. xij.

BE not wyse in your owne opinions. Recõpẽce to no mã euel for euel. Prouyde afore hand thinges honest, not only before God, but also in the syght of all men. If yt be possible (as muche as is in you) lyue peaceably with al men. Derely beloued, auẽge not your selues, but rather gene place vnto wrath. For it is written: vengeaunce is myne, I will reward sayth the lord. Therfore, if thyne enemy hunger, fede him, yf he thirst geue him drinke. For in so doing, thou shalt heape coales of fire on his hed. Be not ouercome of euel, but ouercome euell with goodnes.

The Gospell.

Mat. viij.

WHen he was come doune frõ the mountayn, muche people folowed him. And beholde, there came a Leper and worshypped hym, saiyng: Master, yf thou wilt thou cãst make me cleane. And Jesus put forth his hãd & touched him, saiyng, I wil, be thou cleane, & immediatly his Leprosy was cleansed. And Jesus sayd vnto hym, tell no man,

but

but go & shew thy selfe to the priest, & offre the gyft (that Moyses cõmaũded to be offred) for a witnes vnto thẽ.

And when Jesus was entred into Caparnaũ, there came vnto him a Centurion and besought him sayyng: Master, my seruaunt lyeth at home sycke of the palsey, & is greaucously payned. And Jesus said, When I come vnto him I wil healed him. The Centurion answere & sayd: Sir I am not worthy that thou shouldest come vnder my roofe, but speake the worde only, and my seruaunt shalbe healed. For I also am a mã subiect to the auctoritee of another, & haue souldiours vnder me, and I saye to his man go, and he goeth, & to another man, come and he commeth, & to my seruaunt do this, and he doth it. When Jesus heard these wordes, he meruailed and sayd to theim that folowed him: verely I saye vnto you, I haue not found so great fayth in Jsrael. I saye vnto you, that many shall come from the East & west & shal rest with Abrahã, & Jsaac & Jacob in the kyngdõ of heauen: but the childrẽ of the kyngdõ shalbe cast out into vtter darcknes, there shalbe wepyng & gnaschyng of teethe. And Jesus sayd vnto the Centurion, Go thy waye, & as thou beleuest, so be it vnto the: and his seruaunt was healed in the selfe same houre.

¶ The .iiij. Sonday.

Why do the heathẽ so furiously rage together: why do the people imagyn a vayne thyng. *Quare fremuerunt gentes. Psal. ij.*

The kynges of the yearth stãd vp, and the rulers take counsail together: agaynst the lord and agaynst his annoynted.

Let vs breake their bondes asonder: and cast awaye their coardes from vs.

He that dwelleth in heauen, shal laugh thẽ to skorne: the lord shall haue theim in derision.

Then shal he speake vnto theim in his wrath: & vexe theim in his sore displeasure.

Yet

Yet haue I set my kyng: vpon my holy hill of Sion:
I will preache the lawe, wherof the lord hathe sayd vnto me: thou art my sõne, this day haue I begottẽ the.
Desire of me, and I shal geue the the heathen for thine inheritaũce: and the vttermost partes of the yearth for thy possession.
Thou shalt bruse theim with a rod of yron: & breake theim in peces lyke a potters vessel.
Be wise now therfore o ye kynges: be learned ye that are iudges of the yearth.
Serue the lord in feare: and reioyce (vnto him) with reuerence.
Kysse the sonne least he be angry, & so ye perisshe from the ryght waye: yf his wrath be kyndled (ye but a lytle) blessed are all they that put their trust in hym.
Glory be to the father, and to the sonne: and to the holy ghost.
As it was in the beginning, is now and euer shalbe: worlde without ende. Amen.

The Collect.

GOd whiche knowest vs to be set in the middest of so many & great daũgers, that for mãnes frailnes we cãnot alwayes stãd vpryghtly: Graũt to vs the health of body and soule that al those thinges whiche we suffre for sinne, by thy helpe we maye wel passe and ouercome: through Christ oure lorde.

The Gospell.

Rom. xiij.

YEt euery soule submit him selfe vnto the auctorite of the higher powers: for there is no power but of God. The powres that be, are ordeined of god. Whosoeuer therfore resisteth power, resisteth the ordinaunce of God: But they that resist, shall receaue to them selues damnation.

For

For rulers are not feareful to them that do good, but to them that do euil. Wylt thou be without feare of the power? do well then, & so shalt thou be prayled of the same: for he is the minister of God for thy wealth. But and if thou do that which is euil, then feare, for he beareth not the sworde for naught: for he is the minister of God to take vengeaunce on them that doth euil. Wherfore, ye must nedes obey, not onely for feare of vengeaunce, but also because of conscience: and euen for this cause paye ye tribute, for thei are Goddes ministers seruyng for the same purpose. Geue to euery man therefore his duetie, tribute to whom tribute belongeth: custome to whom custome is due: feare to whom feare belōgeth: honor to whom honor pertaineth.

The Gospel.

AND when he entred into a ship: his disciples folowed him. And behold, there arose a great tēpest in the sea, insomuche that the ship was couered with waues, but he was a slepe. And his disciples came to him & awoke him saiyng: Master saue vs, we perishe. And he sayeth vnto them: Why are ye feareful, O ye of litle faith? Then he arose, & rebuked the wyndes & the sea, and there folowed a great calme. But the men meruailed saiyng: What maner of man is this that both wyndes and sea obey him? And when he was come to the other side into the countrey of the Gergesites, there met him ii. possessed of deuils which came out of the graues, and wer out of measure fierce, so that no man might go by that way? And behold, they cryed out saiyng: O Jesu, thou sonne of God, What haue we to do with thee, arte thou come hether to torment vs before the tyme. And there was a good way of from them a heerde of swyne fedyng. So the deuils besought him saiyng: If thou cast vs out, suffre vs to go into the heerd of swyne. And he sayd vnto them: go your waies. Mat. viii.

Then went they out and departed into the heerde of swyne. And beholde, the whole heerde of swyne was caried hedlyng into the sea, and perished in the waters. Then they that kept theim fled, and went their wayes into the citie and tolde euery thyng, and what had happened vnto the possessed of the deuils. And beholde, the whole citie came out to mete Jesus: & when they sawe him, they besought him that he would departe out of their coastes.

ℭ The v. Sonday.

Exaudiat te deus. Psal. xx.

THe Lorde heare thee in the day of trouble: the name of the God of Jacob defend the.

Sende thee helpe from the Sanctuary: and strengthe the out of Syon.

Remembre all thy offerynges: & accepte thy brent sacrifice.

Graunt thee thy heartes desire: and fulfyll all thy mynde.

We will reioyce in thy saluacion, and triumph in the name of the Lorde oure God: the Lorde perfourme all thy peticions.

Nowe knowe I that the Lorde helpeth his annoynted, and wil heare him from his holy heauen: euen with the wholsome strength of his right hand.

Some put their trust in Chariotes, and some in horses: but we will remembre the name of our Lorde God.

They are brought doune and fallen: but we are risen and stand vpright.

Saue Lorde, and heare vs O kyng of heauen: when we call vpon the.

Glory be to the father, and to the sonne, and to the holy ghost.

As it was in the beginnyng, is nowe and euer shalbe: worlde without ende. Amen.

The

The Collect.

LOrde we beseche the to kepe thy Churche & housholde continually in thy true religion, that they whiche do leane only vpon hope of thy heauenly grace, maye euermore bee defended by thy mightie power, thorough Christ our Lorde.

The Epistle.

PUt vpon you as the electe of God, tender mercy, kyndnes, humblenes of mynde, mekenes, long sufferyng, forbearyng one another, & forgeuyng one another, if any man haue a querel against another: as Christ forgaue you, euen so do ye. Aboue al these thinges, put on loue, Whiche is the bond of perfectnes. And the peace of God rule your heartes: to the whiche peace ye are called in one body: And see that ye be thankefull. Let the worde of Christ dwell in you plenteously, with all Wysedome. Teache and exhort your owne selues in Psalmes and Hymnes and spiritual songes, singyng with grace in your heartes to the lorde. And whatsoeuer ye do, in woorde or deede, do all in the name of the Lord Jesu, geuyng thankes to God the father by him. Colloss. iii.

The Gospel.

THe kyngdom of heauen is like vnto a man Whiche sowed good seede in his felde: but While men slept, his enemye came and sowed tares among the wheat, and went his way. But When the blade was sprong vp and had brought furth fruite, then appeared the tares also. So the seruauntes of the housholde came and sayd vnto him: Sir, diddest not thou sowe good seede in thy felde? from whence then hath it tares? He sayd vnto them: the enuyous man hath done this. The seruauntes sayd vnto him: wylt thou then that We go and Wede them vp? But he sayd naye, least whyle ye gather Mat. xiii.

ther vp the tares, ye plucke also the wheat with theim: let both growe together vntil the harueſt: and in tyme of harueſt, I will say to the reapers, gather ye first the tares and bynde thē together in ſheues to be brent: but gather the wheat into my barne.

¶ The vi. ſonday (if there be ſo many) ſhal haue the ſame Pſalme, Collect, Epiſtle and Goſpel that was vpon the v.

¶ The ſonday, called Septuageſima.

Dominus regit. Pſal. xxiii.

THe Lorde is my ſhepard: therfore can I lacke nothyng

He ſhal feede me in a grene paſture: & leade me furth beſide the water of comfort.

He ſhall conuert my ſoule: and bryng me furth in the pathes of righteouſnes, for his names ſake.

Yea, though I walke thorough the valley of the ſhadow of death: I will feare no euil, for thou art with me, thy rod and thy ſtaffe comfort me.

Thou ſhalt prepare a table before me againſt theim that trouble me: thou haſt annoynted my head with oyle, and my cuppe ſhalbe full.

But thy louyng kyndnes and mercy ſhall folowe me all the dayes of my life: and I will dwel in the houſe of the Lorde for euer.

Glory be to the father, and to the ſonne: and to the holy ghoſt.

As it was in the beginnyng, is now and euer ſhalbe: worlde without ende. Amen.

The Collect.

O Lord, we beſeche the fauorably to heare the prayers of thy people, that we whiche are iuſtly puniſhed for our offēces, may be mercyfully deliuered by thy goodnes for the glory of thy name, thorough Jeſu Chriſt our ſauior, who lyueth and reigneth &c.

The

The Epistle.

PErceiue ye not, howe that they whiche runne in a course, runne all, but one receiueth the reward. So runne that ye may obtaine: Euery man that proueth masteries, abstayneth from all thynges. And they do it to obtain a croune that shal perishe, but we to obtain an euerlastyng croune. Ytherfore so runne, not as at an vncertain thyng. So fight I, not as one that beateth the ayre: but I tame my bodye and bring it into subiection, least by any meanes it come to passe, that when I haue preached to other, I my selfe should be a cast away. 1.Cor.ix.

The Gospel.

THe kingdome of heauen is like vnto a man that is an housholder, whiche went out earely in the morning to hyre labourers into his vyneyarde. And when the agrement was made with the labourers for a peny a day, he sent them into ꝯ vyneyarde. And he went out about the third houre and sawe other stãding idle in the market place, and sayd vnto them: Go ye also into the vyneyarde, & whatsoeuer is right, I will geue you. And they went their way. Againe he went out about the vi. and ix. houre and did likewyse. And about the xi. houre he went out and found other standyng idle and sayd vnto them: why stande ye here all the day idle? They sayd vnto him, because no man hath hyred vs. He sayeth vnto theim: Go ye also into the vyneyarde, and whatsoener is right, that shall ye receiue. Mat.xx.

So, when euen was come, the lorde of the vyneyarde sayd vnto his Steward: call the labourers & geue theim their hyre, beginnyng at the last vntill the first. And when they did come that came about the xi. houre, they receiued euery man a penny: But when the first came also, they supposed thei should haue receiued more, and

they likewyse receiued euery man a penny. And when they had receiued it, they murmured against the good man of the houſe, ſaiyng: theſe laſt haue wrought but one houre & thou haſt made them equal with vs whiche haue borne the burthen and heate of the day. But he anſwered vnto one of them and ſayd: Frende I do the no wrong, diddeſt thou not agree with me for a penny? Take that thyne is, and go thy way: I will geue vnto this laſt, euen as vnto the. Is it not lawful for me to do as me luſteth with myne owne goodes? Is thyne eye euil becauſe I am good? So the laſt ſhalbe firſt, and the firſt ſhalbe laſt: For many be called and fewe choſen.

¶ The ſonday called Sexageſima.

Dñi eſt terra. Pſal. xxiiii.

THe yearth is the lordes, and al that therin is: the compaſſe of the worlde, & they that dwel therin.

For he hath founded it vpon the ſeas: & prepared it vpon the fluddes.

Who ſhall aſcende into the hyll of the Lorde: or who ſhal riſe vp in his holy place.

Euen he that hath cleane handes and a pure heart: and that hath not lyft vp his mynde vnto vanitie, nor ſworne to deceiue his neighbour.

He ſhall receiue the bleſſyng from the Lorde: & righteouſnes from the God of his ſaluation.

This is the generacion of them that ſeeke him: euen of them that ſeke thy face, O Jacob.

Lyft vp your heades, O ye gates: and be ye lift vp ye euerlaſtyng doores, and the kyng of glory ſhall come in.

Who is the kyng of glory: it is the Lord, ſtrong and mightie, euen the lorde mightie in battail.

Lyft vp your heades (O ye gates): and be ye lift vp ye euerlaſtyng doores, and the kyng of glory ſhal come in.

Who is this kyng of glory: euen the Lord of hoſtes,

he

he is the kyng of glory.
Glory be to the father and to the sonne &c.
As it was in the beginnyng. &c. Amen.

The Collect.

LOrde God, whiche seest that we put not our trust in any thyng that we do: mercyfully graunt that by thy power we may be defended against al aduersitie thorough Jesus Christ our Lorde.

The Epistle.

YE suffre fooles gladly, seyng your selfes are wyse. For ye suffre if a man bryng you in bondage: if a man deuoure: if a man take: if a mā exalte himselfe: if a man smite you on the face I speake as concernyng rebuke, as though we had been weake in this behalfe. Howbeit, wherinsoeuer any mā dare be bolde (I speake foolishely) I dare be bolde also. They are Hebrues, euen so am I. They are Israelites: euen so am I. They are the seede of Abraham, euen so am I. They are the ministers of Christ (I speake as a foole) I am more, in labours more aboundant: In stripes aboue measure: In prison more plenteously: In death ofte: Of the Jewes fiue tymes receiued I xl. stripes saue one: Thrise was I beaten with roddes: I was once stoned. I suffered thrise shipwracke. Night & day haue I been in the depe sea. In iorneyng often: in parels of waters: in parels of robbers: in ieopardyes of myne owne nacion: in ieopardyes among the heathen: in parels in the citie: in parels in wyldernes: in parels in the sea: in parels among false brethren: in labour and trauaile: in watchyng often: in hunger in thirst: in fastynges often: in colde and in nakednes: beside the thinges whiche outwardly happen vnto me. I am combred daily, & care for all congregacions. Who is weake, and I am not weake? Who is offended, and I burne not? ii.Cor.xi.

It

If I must nedes boast, I will boast of the thynges that concerne myne infirmities. The God and father of our lorde Jesus Christ, whyche is blessed for euermore, knoweth that I lye not.

The Gospel

Luc. viii.

When muche people were gathered together, and were come to him out of al cities, he spake by a similitude. The sower wēt out to sow his sede: and as he sowed, some fell by the way side, and it was troden doune, and the foules of the ayre deuoured it vp. And some fell on stones and assone as it was sprong vp, it wythered awaye, because it lacked moystnes. And some fell among thornes and the thornes sprang vp with it and choked it. And some fell on good ground, and sprang vp & bare fruite an hundreth folde. And as he sayd these thynges, he cryed: he that hath eares to heare, let him heare. And his disciples asked him saiyng: What maner of similitude is this? And he sayd: vnto you it is geuen to know the kyngdome of God, but to other by parables, that when thei see, thei should not see, and when they heare, they should not vnderstande. The parable is this: The seede is the woorde of God: those that are beside the way, are they that heare: then cōmeth the deuil and taketh the worde out of their hartes least they should beleue and be saued. They on the stones, are they whiche when they heare, receiue the woorde with ioye, and these haue no rotes: whiche for a while beleue, and in tyme of temptacion go away. And that whiche fell among thornes are they whiche when they haue heard, go furth, and are choked with cares & riches, and voluptuous liuyng, & bryng furth no fruite. That whiche fell in the good grounde are they whiche with a pure and good heart heare the woorde and kepe it, and bryng furth fruite thorough pacience.

The

The sonday called Quinquagesima.

BE thou my iudge, O lorde, for I haue walked innocently: my trust hath been also in the lord, therfore shall I not fall. Iudica me Dñe Psal. xxvi.

Examyne me, O Lorde, and proue me: trye out my reynes and my heart.

For thy louyng kyndnes is before myne eyes: and I will walke in thy trueth.

I haue not dwelt with vaine persons: neither wil I haue felowshyp with the deceiptful.

I haue hated the congregacion of the wicked: & will not sit among the vngodly.

I will washe my handes in innocency O lorde: and so will I go to thyne aulter.

That I may shewe the voyce of thankesgeuyng: and tell of all thy wonderous workes.

Lorde I haue loued the habitacion of thy house: and the place where thyne honor dwelleth.

O shut not vp my soule with the synners: nor my life with the bloudthursty.

In whose handes is wickednes: and their right handes is full of giftes.

But as for me I will walke innocently: O lorde deliuer me, and be mercifull vnto me.

My foote standeth right: I will prayse the Lorde in the congregacions.

Glory be to the father &c. As it was in the &c.

The Collect.

O Lorde whiche doest teache vs, that all our doynges without charitie are nothyng woorthe, sende thy holy goost and powre into our heartes that moste excellent gift of charitie, the very bond of peace & all vertues, without the whiche whosoeuer lyueth is compted dead before thee: Graunt this for thy only sonne Iesus Christes sake.

The

At the Communion.

The Epistle.

1.Cor.xiii. THough I speake with the toungues of men & of Angelles, and haue no loue, I am euen as soundyng brasse: or as a tynklyng Cimbal. And though I could prophecie & vnderstand all secretes, and all knowlege: ye, if I haue all fayth, so that I could moue mountaynes out of their places, and yet haue no loue, I am nothyng. And though I bestow all my goodes to feede the poore, and though I gaue my body euen that I burned, and yet haue no loue, it profiteth me nothyng. Loue suffereth long and is curteous, loue enuieth not, loue doth not frowardly: swelleth not: dealeth not dishonestly, seeketh not her owne: is not prouoked to anger, thynketh none euil, reioyseth not in iniquitie. But reioyseth in the trueth, suffereth al thynges, beleueth all thynges, hopeth all thynges, endureth all thynges. Though that prophesiyng fayle, either tongues ceasse, & knowlege banishe away, yet loue falleth neuer away. For our knowlege is vnperfite: But when that whiche is perfect, is come, then that whiche is vnperfect shalbe done away. When I was a childe I spake as a childe: I vnderstode as a childe: I imagined as a childe: But assone as I was a man, I put awaye childishnes. Nowe we see in a glasse, euen in a darke speakyng: but then shall we see face to face. Nowe I knowe vnperfectly, but then shall I knowe euen as I am knowen. Nowe abideth fayth, hope, and loue: euen these thre: but the chiefe of these is loue.

The Gospel.

Luc.xviii. IEsus tooke vnto him the xii. and sayd vnto thē: behold we go vp to Jerusalem, & all shalbe fulfylled that are written by the Prophetes, of the sonne of mā. For he shalbe deliuered vnto the gētyles, & shalbe mocked and dispitefully intreated & spitted on. And when they haue skourged him, they will put him to death, and the third day he shal rise againe. And thei

vnderstode

vnderstode none of these thinges. And this saiyng was hyd from theim, so that they perceiued not the thynges whiche were spoken. And it came to passe, that as he was come nigh to Hierico, a certaine blynd man sate by the hye way side beggyng. And when he heard the people passe by, he asked what it meant. And they sayd vnto him, that Jesus of Nazareth passed by. And he cried saiyng: Jesu thou sõne of Dauid haue merci on me. And they whiche went before rebuked him, that he should holde his peace. But he cryed so muche the more: thou sonne of Dauid haue mercy on me. And Jesus stode stil, and cõmaunded him to be brought vnto him. And when he was come nere, he asked him saiyng: what wilt thou that I do vnto thee? And he sayd: Lord, that I may receiue my sight. And Jesus sayd vnto him, receiue thy sight, thy fayth hath saued thee. And immediatly, he receiued his sight, and followed him, prayseyng God. And all the people when they sawe it, gaue praise vnto God.

¶ The first day of Lent, commonly called Ashwednesday.

O Lorde, rebuke me not in thyne indignacion: neither chasten me in thy displeasure. *Domine ne. Psal. vi.*

Haue mercye vpon me O Lorde: for I am weake, O lord heale me, my bones are vexed. My soule also is sore troubled: but Lorde how long wilt thou punishe me.

Turne the O Lorde, and deliuer my soule: Oh saue me for thy mercies sake.

For in death no man remembreth thee: and who will geue the thankes in the pyt.

I am wery of my groneyng, euery night washe I my bed: and water my couche with teares.

My beautie is gone for very trouble: & worne away, because of all myne enemies.

Away

Away fro me all ye that worke vanitie: for the Lord hath heard the voyce of my wepyng.

The Lorde hath heard my peticion: the Lorde will receiue my praier.

All myne enemies shalbe cõfounded and sore vexed: they shalbe turned backe and put to shame sodainly.

Glory be to the father and to the sonne &c.

As it was in the beginnyng. &c.

The Collect,

ALmightie and euerlastyng God, whiche hatest nothyng that thou hast made, and doest forgeue the synnes of all them that be penitent: Create & make in vs new & contrite hartes, that we worthely lamentyng oure synnes, and knowlegyng oure wretchednes, may obtaine of thee, the God of all mercy, perfect remission and forgeuenes, thorough Jesus Christ.

The Epistle,

Ioel.ii.

TUrne you vnto me with all your hartes, with fastyng, wepyng & mournyng: rent your hartes & not your clothes. Turne you vnto the Lorde your God, for he is gracious and mercyfull, long sufferyng and of great compassion, and ready to pardõ wickednes. Then (no doubt) he also shal turne and forgeue: and after his chastenyng he shall let your increase remayne for meat and drynke offerynges vnto the Lorde your God. Blowe out with the Trompet in Syon, proclaime a fastyng, call a congregacion, and gather the people together: warne the congregacion, gather the elders, bryng the children and sucklynges together. Let the bridgrome go furth of his chamber, & the bryde out of her closet. Let the Priestes serue the Lorde betwene the Porche and the alter, wepyng and sayyng: be fauorable O Lorde, be fauorable vnto thy people, let not thyne heritage bee brought to suche confusion, least

the

the Heathen be lordes therof. Wherfore should they say among the Heathen: Wher is now their God?

The Gospell.

WHē ye fast, be not sad as hipocrites are, for they disfygure their faces that it maye appere vnto men howe that they fast. Verely I say vnto you they haue their reward. But thou, whē thou fastest, annoynt thine head, and washe thy face, that it appere not vnto men how thou fastest: but vnto thy father which is in secrete, & thy father whiche seeth in secrete, shall reward the openly. Lay not vp for your selues treasure vpon earth, wher the rust and moth doth corrupt, and theues breake through and steale. But laye vp for you treasures in heauen, wher neyther rust nor moth doth corrupt, and where theues do not breake through nor steale. For Where your treasure is, there wyll youre hartes be also. Matth. vi

The fyrst sonday in Lent.

BLessed is he whose vnryghteousnes is forgeuen: and whose synne is couered. Beati quorum, Psalm. xxxij.

Blessed is the man, vnto whome the lorde imputeth no sinne: and in whose spirite there is no guyle.

For Whyle I helde my tongue: my bones consumed awaye thorowe my daylye complaynyng.

For thy hande is heauy vpon me both daye and night: and my moysture is lyke the drought in Sommer.

I wyll knowlege my synne vnto the: and myne vnryghteousnes haue I not hyd.

I ſaid I wyll confeſſe my ſynnes vnto the lorde: and ſo thou forgaueſt the wickednes of my ſynne.

For this ſhall euery one that is godly, make his prayer vnto the: in a tyme when thou mayſt be founde, but in the great water floudes, they ſhall not come nye hym.

Thou art a place to hyde me in, thou ſhalt preſerue me from trouble: thou ſhalt compaſſe me about with ſonges of deliueraunce.

I wyll enfourme the and teache the in the waye wherin thou ſhall go: and I wyll guyde the with mine eye.

Be ye not lyke horſſe and Mule, whiche haue no vnderſtanding: whoſe mouthes muſt be holden with bit & bridle, leaſt they fall vpon the.

Great plagues remaine for the vngodly: but who ſo putteth his truſt in the lorde, mercy embraceth hym on euery ſyde.

Be glad, O yē righteous, and reioyce in the lorde: & be ioyfull all ye that are true of harte.

Glory be to the father, and to the ſonne: and to the holy ghoſt.

As it was in the beginning, and is now & euer ſhalde worlde without ende. Amen.

The collect.



O Lorde whiche for oure ſake dyddeſt faſt fourtye dayes and fourtye nyghtes: Geue vs grace to vſe ſuche abſtinence, that oure fleſh beyng ſubdued to the ſpirite, we may euer obeye thy Godly motions in righteouſnes and true holynes, to thy honour & glory, which lyueſt and reigneſt. &c.

The

The Epistle.

WE as helpers exhort you, that ye receiue not the grace of God in vayne. For he sayth, I haue harde the in a tyme accepted: and in the daye of saluacion haue I succoured the. Behold now is that accepted tyme: behold now is that daye of saluacion. Let vs geue no occasion of euell, that in oure office be founde no faute, but in all thinges let vs behaue oure selues as the ministers of God: In muche patience, in afflictions, in necessytyes, in anguyshes, in strypes, in pryssonmentes, in strifes: in labours, in watchynges, in fastinges, in pureines, in knowlege, in lōg suffring, in kindnes, in the holy ghost, in loue vnfayned, in the worde of truthe, in the power of God: by the armour of ryghteousnes of the right hande and on the left, by honour and dishonour: by euell report and good report: as deceauers and yet true: as vnknowen and yet knowen: As dyyng, and behold we lyue, as chastened and not killed: as sorowing and alwaye mery: as poore and yet māke many ryche, as hauing nothing, and yet possessyng all thinges. ij. Cor. vi.

The Gospell.

THen was Iesus led away of the spiritte into wyldernes to be tempted of the deuell. And when he had fasted fourty daies and fourty nightes, he was at the last an hungred. And whē the tēpter came to him he said: if thou be the sonne of God, commaunde that these stones be made bread. But he answered and sayd: it is written, man shall not lyue by bread only, but by euery woorde that proceedeth out of the mouthe of God. Then the deuell taketh hym vp into the holy cityе, Math. iiij.

and setteth hym on a pinacle of the temple, and sayth vnto him: if thou be the sonne of God, cast thy selfe doune hedlyng. For it is written, he shall geue his Angels charge ouer the, and with their handes they shal holde the vp, least at any tyme thou dashe thy fote against a stone. And Jesus said vnto him, it is written agayne: Thou shalt not tempt the lord thy God.

Agayne, the deuell taketh him vp into an exceding hygh mountayne, and sheweth him all the kingdomes of the worlde, and the glory of theim, and sayde vnto hym: all these wyll I geue the, if thou wylt fall doune and worshyp me. Then sayth Jesus vnto him: Auoide Sathan, for it is written: Thou shalt worshyp the lord thy God, and him only shalt thou serue. Then the deuell leaueth him, and beholde the Angels came and ministred vnto him.

¶ The second Sonday.

De profundis. Psalm C. xxx.

Out of the depe haue I called vnto the O lord: lorde heare my voice.

Oh let thyne eares cõsyder well: the voice of my complaint.

If thou lord wylt be extreme to marke what is done amysse: Oh lorde, who may abyde it?

For there is mercy with the: therfore shalt thou be feared.

I looke for the lorde, my soule doth waite for him: in his worde is my trust.

My soule fleeth vnto the lorde, before the morning watche: I saye before the morning watche.

O Jsraell trust in the lorde, for with the lorde there is mercy: and with him is plenteous redempcion.

And he shall redeme Jsraell: from all his synnes.

Glo-

Glory be to the father, and to the sonne: and to the holy ghost.

As it was in the beginning, and is now and euer shalbe: world without ende. Amen.

The collect.

ALmyghtye GOD whiche doest see that we haue no powre of oure selues to helpe oure selues: kepe thou vs both outwardly in oure bodies, and inwardly in our soules, that we may be defended from all aduersities whiche may happen to the body, and from all euell thoughtes whiche may assault & hurt the soule, through Jesus Christ. &c.

The Epistle.

WE beseeche you brethren, and exhort you by the lorde Jesus, that ye increase more and more, euen as ye haue receaued of vs, how ye ought to walke & to please God. For ye knowe what commaundemẽtes we gaue you by our lorde Jesu Christe. For this is the wyll of God, euen your holynes, that ye should abstayne from fornication, and that euery one of you should knowe howe to kepe his vessell in holynes and honoure, and not in the lust of concupiscence as do the heathen, whiche knowe not God: that no man oppresse and defraude his brother in bergaining: because that the lord is the auenger of all suche thinges, as we tolde you before and testyfyed. For God hath not called vs vnto vncleannesse, but vnto holynes. He therfore that despyseth, despyseth not man, but God, whiche hath sent his holy spirite among you. i. Thessa. iiij.

The Gospell.

The Gospell.

Math. xv.

IEsus went thence, & departed into the parties of Tyre & Sidon: and behold, a woman of Canaan (which came out of the same coastes) cried vnto him, saying: haue mercy on me O lorde, thou sonne of Dauid: My daughter is pyteously vexed with a deuell. But he aunswered her nothing at all. And his disciples came and besought hym saying: send her away, for she crieth after vs. But he aunswered & said: I am not sent, but to the lost shepe of the house of Israell. Then came she and worshipped him saying: lorde, help me. He aunswered and said, it is not mete to take the childrens bread and cast it to dogges. She aunswered and said: truthe lorde, for the dogges eate of the crommes which fall from their maisters table. Then Iesus aunswered and said vnto her: O woman, great is thy faith, be it vnto the, euen as thou wylt. And her daughter was made whole euen at the same tyme.

The. iij. Sondaye.

Iudica me deus Psal. xliij.

GEue sentence with me (O God,) and defend my cause against the vngodly people: Oh delyuer me from the deceiptfull and wicked man.

For thou art the God of my strength, why hast thou put me from the: and why go I so heuely, while the enemy oppresseth me.

Oh, send out thy light and thy truthe, that they may leade me: and bring me vnto thy holy hyll and to thy dwellyng.

And that I may go vnto the aultare of God, euen vnto the God of my ioye and gladnes: & vpon the harpe wyll I geue thankes vnto the (O God) my God.

Why art thou heauy (O my soule): & why art thou so disquieted within me.

O put

O put thy truſt in God: for I wyl yet geue him thankes, which is the helpe of my countenaunce & my God.

Glory be to the father and to the ſonne. &c.

As it was in the beginning. &c.

The collect.

WE beſeche the almighty God, loke vpon the hartye deſyres of thy humble ſeruauntes, & ſtrete the forth the right hand of thy maieſtie to be oure defence againſt all oure enemies, through Jeſus Chriſt oure lorde.

The Epiſtle.

BE you the folowers of God as deare childrē, & walke in loue, euen as Chriſt loued vs, & gaue him ſelfe for vs an offring and a ſacrifyce of a ſwete ſauour to God. As for fornication and all vnclennes or coueteouſnes, let it not be once named amōg you, as it becommeth ſaunctes: or fylthines or folyſh talking or ieſting whiche are not comely, but rather geuing of thankes. For this ye knowe, that no whoremonger, either vncleane perſone, or coueteous perſone (whiche is a worſhypper of ymages) hathe any inheritaunce in the kingdom of Chriſt and of God. Let no man deceiue you with vaine wordes. For becauſe of ſuche thinges, commeth the wrath of God vpō the chyldren of diſobedience. Be not ye therefore companions of theim. Ye were ſomtime darcknes, but now are ye light in the lorde: walke as chyldren of lyght, for the fruite of the ſpirite conſiſteth in all goodnes and righteouſnes & truthe. Accept that which is pleaſyng vnto the lorde, & haue no felowſhip with the vnfruitfull workes of darkenes, but rather rebuke theim. For it is a ſhame euen to name thoſe things which are done of theim in ſecret: but all thinges whē they are brought forth by the light are manifeſt. For whatſoeuer is manifeſt, the ſame is Ephe. v.

lyght: wherfore he sayth, awake thou that slepest, and stande vp from death, and Christ shall geue the lyght.

The Gospell.

Luc. xi



Iesus was casting out a deuel that was dõbe. And when he had cast out the deuel, the dõbe spake, and the people wõdered. But some of them sayd: he casteth out deuels through Belzebub the chief of the deuels. And other tempted him, & required of him a sygne from heauen. But he knowing their thoughtes, said vnto them: Euery kingdome deuided against it selfe, is desolate: and one house doth fall vpon an other. If Sathan also be deuided against him selfe, how shall his kingdome endure? Because ye saye that I cast out deuels through Belzebub: If I by the helpe of Belzebub cast out deuels, by whose helpe do your chyldren cast them out? Therfore shall they be youre iudges. But if I with the fynger of God cast out deuels, no doubt the kingdome of God is come vpõ you. When a strõg mã armed watcheth his house: the thinges that he possesseth are in peace. But when a strõger then he commeth vpon him, he taketh from him all his harneis (wherin he trusted) and deuideth his goodes. He that is not with me, is against me. And he that gathereth not with me, skatereth abrode. When the vncleane spirit is gone out of a man, he walketh through dry places, seking rest. And whẽ he findeth none, he saith: I wil returne again into my house whẽce I came out. And when he commeth, he findeth it swept and garnished. Then goeth he & taketh to him. vii. other spirites worse then him selfe: and they entre in and dwell there. And the ende of that man is worse then the beginning. And it fortuned that as he spake these thynges, a certain woman of the company lyft vp her voyce and sayd vnto him: happy is the Wombe that bare the, and the pap=

pappes whiche gaue the suck. But he sayd: yea, happie are they that heare the worde of God and kepe it.

¶ The. iiij. Sondaye.

GOD is oure hope and strength: a very present help in trouble. *Deus noster refugium. Psal. xlvi.*

Therfore wil not we feare, though the earth be moued: & though the hylles be caried in the myddest of the sea.

Though the waters therof rage: & though the mountaines shake at the tempest of the same.

The riuers of the floude therof shall make glad the citie of God: the holy place of the tabernacle of the most highest.

God is in the middest of her, therfore shall she not be remoued: God shall helpe her, and that right early.

The heathen make muche a do, and the kingdomes are moued: but God hath shewed his voice, & the earth shall melte awaye.

The lorde of hostes is with vs: the God of Jacob is oure refuge.

O come hether, and behold the workes of the lorde: what destruccion he hath brought vpon the earth.

He maketh warres to ceasse in all the world: he breaketh the bowe, and snappeth the speare in sunder, and burneth the Chariotes in the fyer.

Be stylll then, & knowe that I am God: I wylbe exalted among the heathen, & I wilbe exalted in the earth.

Glory be to the father. &c. As it Was in the. &c.

The collect.

GRaunt we beseche the almyghtye God, that we which for our euel dedes are worthely punished: by the comfort of thy grace may mercifully be releued through our lorde Jesus Christ.

The

The Epistle.

Gal. iij.



Tell me (ye that desyre to be vnder the lawe) do ye not heare of the lawe. For it is written, that Abraham had .ij. sonnes, ✠ one by a bōd mayde, the other by a fre woman. Ye, and he whiche was borne of the bond woma was borne of the flesh: but he whiche was borne of the fre woman, was borne by promes: Which thinges are spoken by an allegory. For these are two testamentes, the one from the mount Sina, whiche gendreth vnto bondage, which is Agar: for mount Sina is Agar in Arabia, ✠ bordereth vpon the citie, whiche is now called Jerusalem and is in bondage with her children. But Jerusalem whiche is above, is fre, whiche is the mother of vs all. For it is written, reioyce thou barren that bearest no children: breake forth and crye, thou that trauaylest not. For the desolate hath many mo children then she whiche hath an husbande. Brethren, we are after Isaac the childrē of promes. But as then, he that was borne after ✠ flesshe persecuted him that was borne after the spirite. Euen so is it now: Neuertheless, what sayth the scripture: put away the bond woman ✠ her sonne. For the sonne of the bond woman shall not be heire with the sonne of the fre woman: so then brethren, we are not children of the bond woman, but of the fre woman.

The Gospell.

Iohn. vi.



Iesus departed ouer the sea of Galilee, which is the sea of Tiberias, and a great multitude followed him, because they sawe his miracles which he did on them that were deseased. And Jesus went vp into a mountain, and there he sate with his disciples. And Easter a feast of the Jues was nye. When Jesus then lift vp his eyes and sawe a great com-

company come vnto him, he sayd vnto Philip: whence shall we bye bread that these may eate? This he said to proue him: for he him selfe knewe what he would do. Philip answered him: two hundreth penny worth of bread are not sufficient for theim, that euery man may take a litle. One of his disciples (Andrew Simon Peters brother) sayth vnto him: there is a lad here whiche hath fyue barly loaues and two fyshes: but what are they among so many? And Jesus sayd: make the people syt doune. There was muche grasse in the place: so the men sate doune, in nōbre about fyue thousand. And Jesus toke the bread, & when he had geuen thankes, he gaue to the disciples, & the disciples to theim that were set doune: and lyke wise of the fyshes almuche as they wolde. When they had eaten ynough, he sayde vnto his disciples: gather vp the brokē meate which remayneth, that nothig be lost. And they gathered it together and fylled. xij. baskettes with the brokē meate of the fyue barly loaues: whiche broken meate remained vnto theim that had eaten. Then those men (when they had sene the miracle that Jesus did) sayd: this is of a truthe the same prophet that should come into the worlde.

¶ The. v. Sonday.

SAue me (O God) for thy names sake: & auenge me in thy strength. *Deus in nomine tuo. Psalm. liiij.*

Heare my prayer (O God): and harken vnto the wordes of my mouthe.

For straungers are rysen vp against me: and Tiraūtes (whiche haue not God before their eyes) seke after my soule.

Behold, God is my helper: the lorde is with theim that vphold my soule.

He shall reward euell vnto myne enemies: destroye thou theim in thy truthe.

An

At the Communion.

An offring of a fre hart wyll I geue the, and prayse thy name (O lorde): because it is comfortable.

For he hath delyuered me out of all my trouble: and myne eye hath sene his delyre vpon myne enemies.

Glory be to the father, and to the sonne. &c.

As it was in the beginning. &c.

The collect.

WE beseche the almightye God, mercyfully to loke vpō thy people, that by thy great goodnes, they may be gouerned and preserued euermore both in body and soule through Jesus Christ oure lorde.

The Epistle.

Hebr. xi.

CHrist beyng an hygh preist of good thinges to come, came by a greater and a more perfect tabernacle, not made with handes: that is to say, not of this building, neyther by the bloud of goates & calues, but by his owne bloud he entred in once into the holy place, and founde eternall redemption. For if the bloud of oxen and of goates, and the asshes of a young kowe when it was sprynkled, puryfyeth the vncleane as touching the purifyeng of the flesh: how much more shal the bloud of Christ (which through the eternal spirite, offred him selfe without spot to God) purge youre conscience from dead workes to serue the lyuing God?

And for this cause is he the mediator of the newe testament, that through death whiche chaunced for the redemptiō of those transgressions that were vnder the fyrst testament, they whiche are called, myght receaue the promes of eternall inheritaunce.

The

The Gospell.

Whyche of you can rebuke me of synne? If I say the truth, why do ye not beleue me? He that is of God heareth Goddes wordes: ye therfore heare them not, because ye are not of God. Thē answered the Jues and sayd vnto him: say we not well that thou art a Samaritan and hast the deuill? Jesus answered: I haue not the deuil, but I honor my father, and ye haue dishonored me. I seke not mine owne praise: ther is one that seketh and iudgeth. Verely, verely, I say vnto you: yf a man kepe my saiyng, he shall neuer se death. Then sayd the Jues vnto him: nowe know we that thou hast the deuill. Abraham is dead, and the prophetes, and thou sayest: If a man kepe my saiyng: he shall neuer tast of death. Art thou greater then our father Abraham whych is dead? And the Prophetes are dead, whom makest thou thy selfe? Jesus answered, yf I honour my selfe, myne honour is nothyng. It is my father that honoreth me, which ye say is your God, & yet ye haue not knowē him: but I know him. And yf I say I knowe him not, I shalbe a lyer lyke vnto you. But I know hym and kepe his saiyng. Your father Abraham was glad to see my daye: and he sawe it and reioyced. Then sayd the Jues vnto hym: Thou art not yet fyfty yere old, and hast thou seen Abraham? Jesus sayd vnto them. Verely, verely I say vnto you: yer Abraham was borne, I am. Then toke they vp stones to caste at hym: but Jesus hyd him selfe and went out of the temple.

¶ The Sondaye next before Easter,

Exaudi deus, Psal. lxi.

Heare my crying O God: geue eare vnto my prayer.

From the endes of the earth wyl I crall vnto the: when my harte is in heuynes.

Oh set me vp vpon the rocke that is hygher then I, for thou hast been my hope, and a strong tower for me

against the enemy.

I wyll dwell in thy tabernacle for euer: and my trust shalbee vnder the couering of thy Winges.

For thou O Lorde, hast hearde my desyres: and hast geuen an heritage vnto those that feare thy name.

Thou shalt graunt the king a long lyfe: that his yeres may endure thorough out all generations.

He shall dwel before God for euer: O prepare thy louyng mercy & faithfulnes, that they may preserue him.

So wyll I alway syng prayse vnto thy name: that I may daily performe my vowes.

Glory be to the father. &c. As it was in the. &c.

The Collect.

ALmightie and euerlasting God, whyche of thy tender loue towarde man, hast sent our sauiour Jesus Christ to take vpon him our flesshe, and to suffer death vpon the crosse, that all mankinde should followe the example of hys great humilitie: mercyfully graunt that We both follow the example of his pacience, and be made partakers of his resurreccion, thorough the same Jesus Christ our Lorde.

The Epistle.

Philip. ii.

LEt the same mynde bee in you, which Was also in Christ Jesu: which whē he Was in the shape of God, thought it no robbery to be equal wyth God: neuertheless he made himselfe of no reputacion, takyng on him the shape of a seruaunt, and became like vnto men, and was founde in his apparel as a man. He humbled hymselfe and became obedient to the death, euen the death of the crosse. Wherfore, God hath also exalted him on hygh, and geuen hym a name whyche is aboue all names: that in the name of Jesus euery knee shoulde bowe, both of thynges in heauen and thynges in yearth, and thynges vnder the yearth, and that all tongues should confesse that Jesus Christ is the Lord vnto the prayse of God the father.

The

The Gospell.

AND it came to passe, when Jesus had finished all these sayinges, he said vnto his disciples: ye know that after two dayes shalbe easter, & the sone of mā shalbe deliuered ouer to be crucified. Then assembled together the chief prestes, and the Scribes and the Elders of the people vnto the Palace of the hye priest (whiche was called Caiphas) & helde a counsail that thei might take Jesus by subtelties, & kill him. But thei said: not on the holy day, least ther be an vproare among the people Mat.xxvi.

When Jesus was in Bethany in the house of Simō the Leper, there came vnto hym a woman hauyng an Alablaster boxe of precious oyntmēt, and powred it on his head, as he sate at the bourde. But when hys disciples sawe it they had indignacion, saiyng: Whereto serueth this waste? Thys oyntment might haue been well solde & geuen to the poore. When Jesus vnderstod that, he sayd vnto them: Why trouble ye the woman? for she hath wrought a good worke vpon me. For ye haue the poore alwayes wyth you: but me ye shall not haue alwayes. And in that she hath cast this oyntment on my body, she did it to bury me. Verely I say vnto you: wher soeuer this gospel shalbe preached in al the world, there shal also this that she hath done be told for a memoriall of her. Then one of the .xii. (whiche was called Judas Iscarioth) went vnto the chiefe prestes, and sayd vnto them, What wyl ye geue me, and I wyl deliuer him vnto you? And they appointed vnto him .xxx. pieces of siluer. And from that time furth he sought opportunitie to betraye him. The fyrst day of swete bread, the disciples came to Jesus, saiyng to him, where wylt thou that we prepare for thee, to eat the Passeouer? And he sayd: Go into the citie, to such a mā, and say vnto him, the master sayth, my tyme is at hand. I wyl kepe my Easter by the with my disciples. And the disciples dyd as Jesus had

appointed them, and they made ready the Passeouer. Whē the euē was come, he sate doun with the .xii. And as he did eat, he sayd: Verely I say vnto you, that one of you shall betray me. And they were exceding sorowful, and began euery one of thē to say vnto him. Lorde, is it I? he answered and said: he that dippeth his hand with me in the dysshe, the same shal betray me. The sonne of man truely goeth as it is written of him: but woo vnto that man, by whom the sonne of mā is betrayed. It had been good for that man yf he had not been borne. Then Judas which betraied him answered & sayd: Master, is it I? he sayd vnto him, thou hast sayd. when they were eating Jesus toke bread, and When he had geuen thankes, he brake it and gaue it to the disciples, and sayde: Take, eat, this is my body. And he toke the cuppe, and thāked, and gaue it thē, saying: drinke ye al of this: For this is my bloude (which is of the newe testament) that is shed for many for the remission of synnes. But I say vnto you; I wyll not drinke hencefurth of this frute of the vyne tree, vntyll that daye when I shall drynke it new with you in my fathers kyngdom. And when they had sayd grace, they went out vnto mount Oliuete. Thē sayd Jesus vnto them: all ye shalbe offended because of me this night. For it is written, I will smyte the shepherde and the sheepe of the flocke shalbe scattered abrod: but after I am rysen againe, I wyll go before you into Galilee. Peter answered and sayd vnto him: though al men be offended because of the, yet will I not be offended. Jesus sayd vnto him: verely I say vnto thee, that in this same night before the cocke crowe, thou shalt deny me thryse. Peter sayd vnto him: yea, though I should dye with the, yet wyll I not deny thee: lyke wyse also sayd all the disciples.

Then came Jesus wyth them vnto a farme place, (which is called Gethsemane) & said vnto the disciples: Syt ye here, whyle I go and pray yonder. And he toke

with

with him Peter & the two sonnes of zebede, and bega to waxe sorowful and heauy. Then sayd Jesus vnto the: My soule is heauy euen vnto the death: Tary ye here & watche with me. And he went a litle farther and fel flat on his face, & praied, saiyng: O my father if it be possible, let this cup passe from me: neuertheles, not as I will, but as thou wylt. And he came vnto the disciples and found them a slepe, and sayd vnto Peter, what, could ye not watche with me one houre? watche and praye, that ye entre not into temptacion: the spirite is willyng, but the flesshe is weake. He went away once againe & praied saiyng: O my father, if this cup may not passe away fro me except I drynke of it, thy wyll be fulfylled: & he came and found them a slepe again, for their iyes were heauy. And he left them and went againe and praied the thyrd tyme, saiyng the same wordes. Then cometh he to hys disciples, and sayth vnto them: Slepe on now and take your rest. Behold the houre is at hand, and the sonne of man is betrayed into the handes of sinners. Ryse let vs be goyng, behold, he is at hande that doth betray me.

While he yet spake: lo, Judas one of the nombre of the xii. came, & with hym a great multitude with swordes and staues sent from the chief priestes and elders of the people. But he that betrayed hym, gaue them a token saiyng: whomsoeuer I kysse, the same is he, holde hym fast. And furth with he came to Jesus, and sayd, hayle Master, & kyssed him. And Jesus sayd vnto him: frend, wherfore art thou come? Then came they and layde hades on Jesus, and toke hym. And beholde one of them which were with Jesus stretched out his hand & drewe his sworde and stroke a seruaunt of the hye Priest, and smote of hys eare. Then sayd Jesus vnto hym, put vp thy sworde into the sheath, for all they that take the sworde shall perysshe wyth the sworde. Thinkest thou that I cannot nowe praye to my father, and he shal geue me euen nowe more then. xii. Legions of Angels? But howe then shall the scriptures be fulfylled? For thus

must it be. In that same houre sayd Jesus to the multitude: ye be come out as it were to a thefe wyth swordes and staues, for to take me. I sate daily wyth you teachyng in the temple, and ye toke me not. But all thys is done that the scriptures of the prophetes might be fulfylled. Then all the disciples forsoke him, and fled. And they toke Jesus and led him to Caiphas the hye Priest where the Scribes and the Elders were assembled.

But Peter folowed him afar of vnto the hye prestes palace: and went in and sate with the seruauntes to see thende. The chiefe prestes and elders & all the counsail sought false wytnesse agaynst Jesus (for to put him to death) but found none, yea, when many false witnesses came, yet founde they none. At the last came two false witnesses, & sayd: This felow sayd, I am able to destroy the temple of God: and to builde it again in thre daies. And the chief priest arose and sayd vnto him, answerest thou nothing: why do these beare wytnes agaynst thee? But Jesus held his peace. And the chiefe priest answered & sayd vnto him. I charge the by the liuing god that thou tell vs, whether thou be Christ the sonne of god. Jesus sayd vnto him, thou hast sayd. Nemerthelesse I saye vnto you, hereafter shall ye se the sonne of man sitting on the right hand of power, & comyng in the cloudes of the skye. Then the hye priest rent his clothes saiyng: he hath spoken blasphemy: what nede we of any mo witnesses? Behold, now ye haue heard his blasphemy: what thinke ye? They answered and sayd: he is worthy to dye. Then dyd they spyt in hys face, and buffeted him with fystes. And other smote him on the face with the palme of their handes, saying: tell vs thou Christ, who is he that smot the? Peter sate without in the palace, & a damosell came to him saying: thou also wast with Jesus of Galilee: but he denied before them all, saiyng: I wot not what thou sayest. When he was gone out into the porche, another wenche sawe him & sayd vnto them that were there. This felowe was also with Jesus of Nazareth. And

again

againe he denyed with an othe saiyng: I do not knowe the mā. And after a while came vnto him thei that stod by and sayd vnto Peter: surely thou art euen one of thē, for thy speche bewrayeth the. Then began he to curse & to sweare, that he knew not the man. And immediatly the cocke crewe. And Peter remembred the word of Jesu, which layd vnto hym: before the cocke crowe, thou shalt deny me thryse: & he went out and wept bitterly.

Mat. xxvii.

Whē the morning was come, al the chief priestes and the elders of the people helde a cousail against Jesus: to put him to death, & brought him bound, & deliuered him vnto Pontius Pilate the deputie. Then Judas (which had betrated him) seyng that he was condēpned, repented himself, and brought againe the .xxx. plates of siluer to the chief priestes & elders, saiyng: I haue synned betraiyng the innocent bloud. And thei sayd, what is that to vs: se thou to that. And he cast doune the siluer plates in the temple, & departed, and went and hanged himself. And the chief priest toke the siluer plates and sayd: It is not lauful for to put thē into the treasure, because it is the price of blood. And thei toke counsaill & bought with them a potters felde to bury straungers in, wherfore the felde is called Haceldema, that is, the felde of blood, vnt̄ill this daye. Then was fulfilled that which was spokē by Jeremie the prophet, saiyng: and thei toke .xxx. siluer plates, the price of him that was valued, whō they bought of the children of Israel, and gaue them for the potters felde, as the Lorde appointed me.

Jesus stode before the deputie, and the deputie asked him saiyng: Art thou the king of the Jues? Jesus sayd vnto him: thou sayest. And when he was accused of the chief priestes & elders, he answered nothing. Then sayd Pilate vnto him: hearest thou not how many witnesses they laye against the. And he answered hym to never a worde: insomuch that the deputie meruayled greatly. At that feast, the deputie was wont to deliuer vnto the people a prisoner, whom thei would desyre. He had then

a nota-

a notable prisoner called Barrabas. Therfore, when they were gathered together, Pilate sayd, whether will ye that I geue lose vnto you Barrabas, or Jesus which is called Christ? For he knew that for enuy they had deliuered him. When he was set doune to geue iudgemēt his wyfe sent vnto him saying: haue thou nothyng to do with that iust man, for I haue suffred many thinges this day in my slepe because of hym. But the chiefe priestes and Elders persuaded the people that they shoulde aske Barrabas & destroy Jesus. The deputie answered and sayd vnto them: whether of the twayne will ye that I let lose vnto you? They sayd, Barrabas. Pilate sayd vnto thē, what shal I do then with Jesus which is called Christ? They all sayd vnto him, let him be crucified. The deputie sayd, what euil hath he done? But they cried the more, saying: let hym be crucifyed. When Pilate saw that he could preuaile nothing, but that more busines was made, he toke water and washed his handes before the people saying: I am innocent of the blood of this iust person, ye shall se. Then answered all the people and sayd: his blonde be on vs and on our children.

Then let he Barrabas lose vnto them, and skourged Jesus, & deliuered him to be crucified. Thē the souldiers of the deputie toke Jesus into the cōmon hal, and gathered vnto him al the cōpany: & they stripped hym, and put on him a purple robe, & platted a croune of thornes, and put it vpon his head, and a rede in his right hande, and bowed the kne before hym, & mocked hym saying: hayle kyng of the Jues: & when they had spyt vpon him, they toke the rede and smot him on the head. And after that they had mocked him, they toke the robe of him againe, and put his owne rayment on him, & led him away to crucifi hym. And as they came out, they found a man of Cirene (named Simon) him they compelled to beare his crosse, And they came vnto the place whyche is called Golgatha, that is to say (a place of dead mēs scalles) and gaue him vyneger to drynke myngled wyth gall. And when he

he had tasted therof, he wolde not drynke. when they had crucifyed him, they parted his garmentes, and dyd cast lottes: that it might be fulfilled which was spoken by the Prophet: They parted my garmentes among thē and vpon my vesture dyd they cast lottes. And they sate and watched him ther. and set vp ouer his head the cause of his death wryten: This is Jesus the kyng of the Jues. Thē were ther. ii. theues crucified with him, one on the right hand, & another on the left. They that passed by, reuyled him waggyng their heades & sayng: thou that destroyedest the temple of God, and dyddest buylde it in thre daies, saue thy selfe. If thou be the sōne of God come doune frō the crosse: likewise also the hygh Priestes, mockyng hym with the Scribes and Elders, sayng: he saued other, himselfe he cannot saue. If he be the king of Israel. let him now come doun frō the crosse and we wyll beleue hym. He trusted in God, let him deliuer him nowe, yf he wyll haue hym, for he sayd: I am the sonne of God. The theues also which were crucified with him cast the same in his tethe. From the syxte houre was there darkenesse ouer al the lande vntil the nynth houre. And aboute the nynth houre, Jesus cryed with a loude voyce sayng: Ely, Ely, lama sabathani, that is to saye: My God, my God, why hast thou forsaken me. Some of them that stoode there when they heard that, sayd: This man calleth for Helias. And straight way one of them ranne and toke a sponge, and when he had fylled it full of vyneger, he put it on a rede and gaue him to drynke. Other sayde, let bee, let vs see whether Helias wyl come and deliuer him. Jesus, whē he had cryed agayne wyth a loude voyce, yelded vp the ghost. And beholde, the vayle of the temple dyd rent in two partes from the top to the botome, and the yearth did quake, and the stones rent, and graues did opē, and many bodies of saintes which slept arose and went out of the graues after his resurrection, and came into the

holy

holy citie, and appeared vnto many.

When the Centurion and they that were with hym watchyng Jesus, saw the yearth quake and those thinges which happened, they feared greatly saiyng: Truely, this was the sonne of God. And many wom̃ were there (beholding him afarre of) whych folowed Jesus from Galilee, ministring vnto him: Emong which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedes children.

Monday before Easter.

The Epistle.

Esai. lxiii. What is he this, that commeth from Edom wyth red colored clothes of Bosra: (whyche is so costly clothe) and commeth in so mightly wyth all hys strength: I am he that teacheth rightcousnes and am of power to helpe. Wherfore then is thy clothyng red, and thy rayment like his that treadeth in the wyne presse: I haue troden the presse myself alone, and of all people there is not one with me.

Thus will I tread doune mine enemies in my wrath and set my feete vpon them in myne indignacion. And their bloude shall bespryng my clothes, and so will I stayne all my rayment. For the daye of vengeaunce is assigned in my hart, and the yere when my people shalbe deliuered is come. I loked about me, and there was no man to shewe me any helpe. I meruayled that nom̃ helde me vp. Then I helde me by myne owne arme, and my feruentnes sustreyned me. And thus will I treade doune the people in my wrath, and bathe them in my displeasure, and vpon the yearth wyl I lay their strength.

I will declare the goodnes of the lord, yea & the praise of the Lorde for all that he hath geuen vs, for the great good that he hath done for Israel: which he hath geuen th̃ of his owne fauour, and according to the multitude

of

of his louyng kyndnes. For he sayd: these no doubt are my people and no shrinking childrē, and so he was their sauiour. In their troubles, he was also troubled with them, and the Angel that went furth from his presence deliuered them. Of very loue and kindnes that he had vnto them, he redemed them. He hath borne them and caryed them vp euer sence the Worlde began: But after they prouoked him to Wrath and vexed his holy minde, he was their enemy and fought against them himselfe. Yet remembred Israell the olde tyme of Moses and his people saiyng: where is he that brought them from the Water of the sea, with them that feede his shepe? Where is he that hath geuen his holy spirit among thē? he led thē by the right hand of Moses with his glorious arme: deuiding the water before them (wherby he gat him selfe an euerlasting name) he led thē in the depe as an horsse is led in the playne, that they shoulde not stūble, as a tame beast goeth in the felde: and the breath geuen of God, geueth him rest.

Thus (O God) hast thou led thy people, to make thy selfe a glorious name withall. Looke doune then from heauen, and behold the dwelling place of thy sanctuary and thy glory. How is it that thy gelousy, thy strength, the multitude of thy mercyes and thy louyng kyndnes, will not be intreated of vs? yet art thou our father. For Abraham knoweth vs not, neyther is Israel acquainted with vs: But thou Lorde art oure father and redemer, and thy name is euerlastyng. O Lorde, Wherfore hast thou led vs oute of thy waye? wherfore hast thou hardned oure hartes that We feare the not? Be at one with vs agayne for thy seruauntes sake, and for the generacion of thine heritage. The people haue had but a lytle of thy Sanctuary in possession, for oure enemyes haue troden doune the holy place. And we were thyne from the begynning When thou wast not their Lorde, for they haue not called vpon thy name.

The

The Gospell.

Mar. xiiii.

AFter two dayes was Easter, and the daies of swete bread. And the hie priestes and the scribes sought how thei might take him by crafte and put him to death. But thei said: not in the feast day, least any busines arise among the people. And when he was in Bethany in the house of Simon the leper: euen as he sate at meat, ther came a womã hauyng an Alablaster boxe of oyntmẽt called Narde, that was pure and costly: and she brake the boxe and powred it vpon his head. And ther were some that were not content within thẽ selues, and sayd, What neded this waste of oyntment? for it myght haue been sold for more then ccc. pence, and haue been geuẽ vnto the poore. And they grudged against her. And Jesus sayd, let her alone, why trouble ye her? She hath done a good worke on me: for ye haue poore wyth you alwayes, and whensoeuer ye wyl, ye may do them good: but me haue ye not alwaies. She hath done that she could, she came afore hande to anoynt my body to the buriyng. Verely, I say vnto you: whensoeuer this Gospell shalbee preached throughout the whole worlde, this also that she hath done, shalbe rehersed in remembraunce of her.

And Judas Iscarioth one of the .xii. went away vnto the hye priestes to betraye him vnto them. When thei heard that, thei were glad, & promised that thei would geue him money. And he sought howe he might conueniently betraye him. And the fyrst daye of swete bread (when they offered Passeouer) his disciples sayde vnto him: where wilt thou that we go and prepare that thou maiest eat Passeouer? And he sent furth two of his disciples and said vnto them, go ye into the citie, and there shall mete you a man bearing a pitcher of water, folow him. And whethersoeuer he goeth in, saye ye vnto the goodmã of the house, the master sayth, wher is the gest chãber, where I shal eat Passeouer with my disciples?

And

And he wyll shew you a great parlour paued and prepared: there make ready for vs. And his disciples went furth & came into the citie, and found as he had said vnto thē: and they made ready the passeouer. And when it was now euentyde, he came wyth the .xii. And as they sate at boorde and dyd eate, Jesus said, verely I say vnto you, one of you (that eateth with me) shal betray me. And thei began to be sory, and to say to him: one by one, is it I? and another sayd: is it I? he answered and sayd vnto them: it is one of the twelue, euen he that dippeth with me in the platter. The sonne of man truely goeth as it is written of him, but woo to that man by whome the sonne of man is betrayed: Good were it for that mā yf he had neuer been borne. And as they did eate, Jesus toke breade, and when he had geuen thankes he brake it, and gaue to them and sayd: Take, eat, this is my body. And he toke the cup, and when he had geuen thankes, he toke it to them, and they all dranke of it. And he sayd vnto them: This is my bloude of the newe testament whyche is shed for many. Verely I saye vnto you, I wyl drynke no more of the fruite of the vyne, vntyll that daye that I drynke it newe in the kyngdom of God. And when they had sayd grace, they went oute to the mount Oliuet.

And Jesus saith vnto them: all ye shalbe offended because of me this night. For it is written, I wyl smite the shepherd and the shepe shalbe skattered: but after that I am risen againe, I wil go into Galilee before you. Peter said vnto him: and though al mē be offended, yet wyl not I. And Jesus saith vnto him: verely, I say vnto the that this day euen in this night before the cocke crowe twise, thou shalt denye me thre tymes. But he spake more vehemētly, no yf I should dye with the, I wyl not deny the. Lykewyse also sayd they all. And they came into a place which was named Gethsemany, and he said

to his disciples: syt ye here while I go aside and praye. And he taketh with him Peter and James and John, and began to ware abassched and to be in an agony, and said vnto them. My soule is heauy, euē vnto the death, tary ye here and watche. And he went furth a lytle and fell doune flat on the ground, and prayed that if it were possible, the houre might passe from him. And he sayde: Abba father, all thinges are possible vnto the, take away this cup from me: neuertheless, not that I will but that thou wylt be doue. And he came and found thē slepyng and sayth to Peter: Simon slepest thou? Couldest thou not watche one houre? watche ye and pray least ye enter into temptacion, the spirite truly is ready, but the flesh is weake. And agayn he went aside and praied, and spake the same wordes. And he turned and found them aslepe agayne, for their eyes were heauy, neyther wyst they what to answere hym. And he came the third time and said vnto them: slepe hencefurth and take your ease, it is ynough. The houre is come, beholde the sonne of man is betrayed vnto the handes of synners: Ryse vp, let vs go, lo, he that betrayeth me is at hande. And immediatly while he yet spake, commeth Judas (which was one of the twelue) and with him a great nōbre of people with swordes and staues from the hie prestes and scribes and Elders. And he that betrayed hym, had geuen them a generall token, saying: whosoeuer I do kysse, the same is he: take him and leade him away warely. And assone as he was come, he goeth straite way to him and saith vnto him: Master, master, and kissed him: and they layed their handes on hym and toke him. And one of them that stode by drewe out a sword, and smot a seruaūt of the hye prestes, and cut of his eare. And Jesus answered and sayd vnto them: ye be come out as vnto a theefe with swordes and staues for to take me. I was daily with you in the tēple teaching, and ye toke me not:

but

but these thynges come to passe that the Scriptures shoulde be fulfilled. And they all forsoke hym and ran awaye. And there folowed him a certain yong man clothed in linnen vpon the bare, and the yong men caught him, and he left his linnen garment and fled from them naked. And they led Jesus awaye to the hyghest Priest of all, and wyth hym came all the Priestes and the Elders and the Scribes. And Peter folowed hym a great waye of (euen tyll he was come into the Palace of the hye Priest) and he sate wyth the seruauntes, and warmed hymselfe at the fyre. And the hye priestes and the counsaull sought for wytnes against Jesu to put hym to death, and founde none: for many bare false wytnes agaynst hym, but their wytnesses agreed not together. And there arose certain & brought false witnes against hym, sayyng: we hearde hym saye, I wyll destroye this temple that is made wyth handes, and within thre dayes I wyl buylde another made without handes. But yet their wytnesses agreed not together. And the hygh priest stode vp among them, and asked Jesus, sayyng: aunswerest thou nothyng? howe is it that these beare witnes against the? But he helde his peace and answered nothing. Again the hie priest asked him and said vnto him: art thou Christ the sonne of the blessed? And Jesus sayd I am. And ye shall se the sonne of man syttyng on the right hand of power, and cõmyng in the cloudes of heauẽ. Then the hye priest rent his clothes, and said: What nede we any further of witnesses? ye haue hearde blasphemy, what thinke ye? And they all condempned him worthy of death. And some began to spyt at him, & to couer his face, & to beate him with fistes, & to saye vnto him: arede, & the seruaũtes buffeted him on the face.

And as Peter was beneth in the Palace, there came one of the Wenches of the hiest priest, and when she sawe Peter warmyng himselfe, she loked on hym and sayde: wast not thou also wyth Jesus of Nazareth? And he

denied saiyng: I knowe him not, neyther wote I what thou sayest. And he went out into the porche, & the cocke crew. And a damosell (when she saw him) began again to say to them that stode by, this is one of them. And he denied it againe. And anone after thei that stode by, said againe vnto Peter, surely, thou art one of thē, for thou art of Galile, and thy speche agreeth therto. But he began to curse and to sweare saiyng: I knowe not thys man of whom ye speake. And againe the cocke crewe, and Peter remembred the worde that Jesus had sayde vnto him: before the cocke crowe twise, thou shalt denyme thre times. And he began to wepe.

¶ Tewesday before Easter.

The Epistle.

Esai. 50.



The Lord God hath opened my eare, therfore can I not say nay, neither withdraw my self: but I offre my backe vnto the smyters, and mi chekes to the nippers. I turne not my face from shame and spitting, and the Lord God shal helpe me: therfore shall I not be confounded. I haue hardened my face lyke a flynt stone, for I am sure that I shal not come to confusion. He is at hande that iustifieth me, who wyll then go to lawe with me: Let vs stande one against another: yf there be any that wyll reason wyth me, let him come here forth vnto me. Behold the Lord God standeth by me, what is he thē that can condēpne: lo, they shall bee lyke as an olde cloth, the mothe shall eate them vp.

Therfore whoso feareth the Lorde among you, let him heare the voyce of hys seruaunt. Whoso walketh in darcknes, and no lyght shyneth vpon him, let hym put his trust in the name of the Lorde, and holde hym vp by his God: but take hede, ye all kyndle a fyre of the

wrath

wrath of God, and steare vp the coales, walke on in the glistering of your owne fyre, and in the coales that ye haue kyndled. This commeth vnto you from my hand, namely that ye shall slepe in sorowe.

The Gospel.

AND anone in the dawnyng, the hye Priestes held a counsayll wyth the Elders and the Scribes, and the whole congregacion, and bounde Jesus, and led him awaye, and delyuered hym to Pilate. And Pilate asked hym: art thou the king of the Jues? and he answered and sayd to him: thou sayest it. And the hye priestes accused him of many thynges. So Pilate asked hym againe, saiyng: answerest thou nothing? Behold how many thinges they lay to thy charge. Jesus answered yet nothyng, so that Pilate maruailed. At that feast Pilat did deliuer vnto thē a prisoner whomsoeuer they would desyre. And there was one that was named Barrabas, which lay bound with them that made insurrection: he had commytted murther. And the people called vnto him, and began to desyre him, that he would do according as he had euer done vnto them. Pilate answered them saiyng: wyll ye that I let lose vnto you the king of the Jues? For he knewe that the hye priestes had deliuered him of enuy. But the hye priestes moued the people that he shoulde rather deliuer Barrabas vnto them. Mar. xv.

Pilate answered againe and sayd vnto them, What wyll ye that I then do vnto him whom ye cal the king of the Jues? And thei cryed againe, crucifie him. Pilate sayd vnto them: what euill hath he done? And they cryed the more feruently, crucifie him. And so Pilate wylling to content the people, let lose Barrabas vnto them, and deliuered vp Jesus (when he had skorged him) for to be crucified. And the souldiours led hym awaye into the cōmon hall, & called together the whole multitude, and thei clothed him with purple, & thei platted a crown of thornes & crowned him withal, & began to salute him:

haile king of the Jues. And they smot him on the head with a rede, and dyd spyt vpon hym, and bowed their knees, and worshipped him. And whē thei had mocked him, they toke the purple of him, and put his owne clothes on him, & led him out to crucifie him. And they cōpelled one that passed by called Simō of Cirene (the father of Alexander and Rufus) whiche came out of the felde, to beare his crosse. And thei brought him to a place named Golgatha (whych yf a man interprete, it is the place of dead mennes skulles) and they gaue hym to drinke, wine mingled with mirre, but he receiued it not

And when they had crucified him, they departed hys garmentes, casting lottes vpon them what euery man shoulde take. And it was about the thirde houre, and thei crucified him. And the title of his cause was Writē: The kyng of the Jues. And they crucyfyed wyth hym two theues: the one on his right hand, and the other on his left. And the scripture was fulfylled whych sayth, he was counted among the wicked. And thei that went by, rayled on him: waggyng their heades and sayng: A wretche thou that destroyest the temple and buyldest it agayn in thre dayes: saue thy self and come doune from the crosse. Lykewyse also mocked hym the hye priestes among them selues with the scribes, and sayd: he saued other men, him self he cannot saue. Let Christ the king of Israel descende nowe from the crosse, that We maye see and beleue. And they that were crucified With hym, checked hym also. And When the syxt houre was come, darknes arose ouer al the yearth vntil the ninth houre. And at the ninth houre Jesus cryed With a loude voyce sayng: Eloy, Eloy, lamasabathany: whyche is (yf one interprete it) my God, my God, why hast thou forsaken me: And some of them that stode by, when they hearde that, sayd: behold he calleth for Helias. And one ranne and filled a sponge ful of vineger, & put it on a rede, and gaue him to drinke sayng: let him alone, let vs se whether

ther Helias wyll come and take him doune. But Jesus cryed with a loude voice and gaue vp the goste. And the vaile of the tẽple rent in two peces, from the top to the bottom. And when the Centurion (whych stode before hym) sawe that he so cryed, and gaue vp the ghoste, he sayd: truly this mã was the sonne of God. There were also womẽ a good way of, beholding him: among whõ was Mary Magdalene & Mary the mother of James the lytle: and of Joses, and Mary Salome (whiche also when he was in Galilee had folowed hym, and ministred vnto him) and many other womẽ, which came vp with him to Jerusalem. And now when the euen was come (because it was the daye of preparing, that goeth before the Saboth) Joseph of the citie of Aramathia, a noble counsaylour, which also loked for the kyngdome of God, came and went in boldely vnto Pilate and begged of him the body of Jesu. And Pilate meruailed that he was already dead, and called vnto hym the Centurion, and asked of him, whether he had been any while dead. And when he knew the truth of the Centurion, he gaue the body to Joseph. And he bought a lynnen cloth, and toke him doune, and wrapped him in the lynnen cloth and laied him in a sepulchre that was hewen out of a rocke, and rolled a stone before the doore of the sepulchre. And Mary Magdalene, and Mary Joses beheld where he was layde.

¶ Wednesday before Easter.

The Epistle.

Where as is a testamẽt, there must also (of ne- Hebr. ix.
cessite) be the death of hym that maketh the testament. For the testament taketh auctoritie when men are dead: for it is yet of no value as long as he that maketh the testamẽt is alyue, for whyche cause also neyther the fyrst testament was ordained

was ordeyned wythout bloude. For when Moyses had declared all the commaundement to all the people according to the lawe, he toke the bloude of calues and of Goates wyth water and purple wolle and yslope, and sprinckled both the booke and all the people saying: this is the bloud of the testamẽt, which God hath appointed vnto you. Moreouer he sprinckled the tabernacle wyth bloud also, and all the ministring vessels. And almost all thinges are by the law purged wyth bloude, and without shedyng of bloud is no remissiõ. It is nede then that the similitudes of heauenly thynges be purified wyth such thinges, but that the heauẽly thinges them selues be purified wyth better sacrifices then are those. For Christ is not entred into the holy places that are made wyth handes (which are similitudes of true thinges) but is entred into very heauẽ, for to appeare now in the syght of God for vs: not to offre hym selfe often, as the hye priest entreth into the holy place euery yere wyth straunge bloud, for then must he haue oftẽ suffred sence the worlde began. But nowe in the ende of the worlde hath he appeared once to put synne to flight by the offeryng vp of himselfe. And as it is appointed vnto all mẽ that they shal once dye, and then cõmeth the iudgemẽt: euen so Christ was once offered to take awaye the synnes of many, and vnto them that looke for him shall he appeare againe wythout synne, vnto saluacion.

The Gospell.

Luce. xxii.



The feast of swete bread drue nie, which is called Easter, & the hie priestes & scribes sought how they myght kyll him, for thei feared the people. Then entred Sathan into Judas, whose surname was Iscarioth (which was of the nõbre of the .xii.) and he went his way and commoned wyth the hye priestes and officiers how he might betray hym vnto

vnto them. And they were glad, and promised to geue him money. And he consented and sought opportunitie to betraye him vnto thē, when the people were awaye. Then came the daye of swete breade, When of necessitie Passeouer must be offred. And he sent Peter and John saying: go & prepare vs the passeouer that we may eate. They said vnto him, Where wylt thou that we prepare? And he sayd vnto them, behold: When ye entre into the citie, there shal a man mete you bearing a pitcher of water, hym folowe into the same house that he entreth in, and ye shal say vnto the good man of the house: the master saith vnto the, wher is the gest chāmbre where I shal eate the passeouer with my disciples: And he shal shew you a great parlour paued: there make ready. And thei went and found as he had sayd vnto thē, and thei made ready the passeouer. And when the houre was come, he sate doune and the .xii. Apostles with him. And he sayd vnto them: I haue inwardly desyred to eat thys passeouer with you, before that I suffre. For I say vnto you: hencefoorth I wyl not eate of it any more, vntil it be fulfylled in the kingdom of God. And he toke the cup, and gaue thākes and sayd: Take thys and deuide it among you. For I say vnto you: I wyl not drynke of the fruite of the vyne, vntyll the Kyngdome of God be come. And he tooke breade, and when he had geuen thankes, he brake it, and gaue vnto them saying: Thys is my body Whyche is geuen for you: This do in the remembraunce of me. Lykewyse also when he had supped, he toke the Cuppe, saiyng: Thys cuppe is the newe testament in my bloude, Whyche is shed for you. Yet behold, the hand of him that betrayeth me, is With me on the table. And truly the sonne of man goeth as it is appointed: but Wo vnto that mā by whom he is betrayed. And they began to enquire among them selues, Whyche of them it was that should do it.

And there was a stryef among them, whyche of them

them should seme to be the greatest. And he sayde vnto them: the kynges of nations reigne ouer them, and they that haue auctho͂rite vpon them, are called gracious Lo͂rdes: but ye shall not so bee. But he that is greatest among you, shalbe as the yonger, and he that is chiefe shalbe as he that doth ministre. For whether is greater he that sytteth at meate, or he that serueth? Is it not he that sytteth at meat? But I am among you, as he that ministreth. Ye are they whiche haue bydden with me in my tempta͂tions, And I appoint vnto you a kingdom, as my father hath appointed me, that ye may take and drynke at my table in my kyngdome, and syt on seates iudging the .xii. tribes of Israel. And the lo͂rde said, Simon, Simō behold, Satan hath desyred to syft you, as it were wheate, but I haue praied for the, that thy faith fayle not. And when thou art conuerted, strengthe thy brethren. And he sayde vnto him, Lo͂rde I am ready to go with the into pry̆sō, and to death. And he sayd, I tell the Peter, the Cocke shall not crowe this day tyll thou haue thryse denyed that thou knowest me. And he sayd vnto them, when I sent you without wallet and scryp and shoes, lacked ye any thing? And they sayd no. Thē sayd he vnto them; but nowe he that hath a wallet, let hym take it vp, and lyke wyse his Scrippe. And he that hath no swo͂rde, let hym sell his coate and bye one. For I say vnto you, that yet the same which is writtē, must be perfo͂rmed in me: euen among the wicked was he reputed: For those thinges which are written of me haue an ende. And they sayde: Lo͂rde, beholde, here are two swo͂rdes, and he sayd to thē: it is ynough. And he came out, and went (as he was wont) to mounte Olyuet. And the disciples folowed hym. And when he came to the place, he sayd vnto thē: pray, least ye fall into temptacion. And he gate hym selfe from them about a stones cast, and kneled doune and prayed saryng: Father, yf

thou

thou wilt, remoue this cup from me: Neuertheles, not my wyl, but thyne be fulfylled. And there appeared an Angell vnto hym from heauen, comfortyng hym. And he was in an agony and prayed the lenger: and his swet was lyke drops of blood, tricklyng doune to the grounde. And when he arose from prayer, and was come to hys disciples, he founde them slepyng for heauynes, and he sayd vnto them: Why slepe ye? Ryse and praye lest ye fall into temptation. Whyle he yet spake, behold, there came a company, and he that was called Judas, one of the twelue went before them, and preased nye vnto Jesus to kysse him. But Jesus sayd vnto him: Judas, betrayest thou the sonne of man with a kysse? Whē they which were about him sawe what would folowe, they sayde vnto him: Lorde, shall we smyte with the sworde? And one of them smote a seruaunt of the hye Priestes, and strake of his right eare. Jesus answered and sayde: suffre ye thus farre forth. And when he touched hys eare, he healed him. Then Jesus sayd vnto the hye priestes and rulers of the temple and the Elders which were come to him. Ye be come out as vnto a thefe with swordes & staues. Whē I was daily with you in the temple, ye stretched furth no handes agaynst me: but thys is euen your very houre, and the power of darcknes. Then toke they him and led him, and brought him to the hye priestes house. But Peter folowed afarre of. And whē they had kindled a fyre in the myddes of the palace, and were set doune together: Peter also sate doune among them. But when one of the wenches beheld him as he sate by the fyre, and loked vpon him, she sayd, this same felowe was also wyth him. And he denyed him saiyng: Woman I knowe him not. And after a litle while, another sawe him and said: thou art also of them. And Peter sayd, mā I am not. And about the space of an houre after, another affirmed saiyng: Verely, this felowe was with him also, for he is of Galile. And Peter said: mā I

Wot

wot not what thou sayest. And immediatly whyle he yet spake, the Cocke crew. And the Lorde turned backe and loked vpon Peter. And Peter remembred the word of the Lorde, howe he had sayde vnto hym: before the Cocke crow thou shalt deny me thryse: and Peter went out and wept bytterly.

And the men that toke Jesus mocked him, and smot hym: and when they had blyndfolded hym, they stroke hym on the face, and asketh hym, saiyng: arede, who is he that smote the? And many other thynges dispitefully sayd they agaynst hym. And assone as it was day, the Elders of the people and of the hye priestes and scribes, came together, and led him into their counsayl, saiyng: Art thou very Christ, tell vs? And he said vnto thē: yf I tell you ye wyll not beleue me, and yf I aske you, you wyll not aunswere, nor let me go: hereafter shall the sonne of man syt on the right hand of the powre of God. Then sayde they all: Art thou then the sonne of God? he sayd: ye say that I am. And they sayd: what nede we of any further wytnes? for we oure selfes haue heard of hys owne mouth.

¶ At Euensong.

The fyrst lesson Lamenta. i. Vnto the ende.

¶ Thursday before Easter.

¶ At Mattyns.

The fyrst lesson Lamenta. ii. Vnto the ende.

The Epistle.



i. Cor. xi. This I warne you of, and commend not, that ye come not together after a better maner, but after a worse. For fyrst of all, when ye come together in the congregacion: I heare that there is dyscencion among you, and I partly beleue it. For there muste be sectes among you that they which

whiche are perfect among you may be knowen. When ye come together therfore into one place, the lordes supper cannot be eaten, for euery mā beginneth afore to eat his owne supper. And one is hungry, and another is dronkē. Haue ye not houses to eat and drinke in? despise ye the cōgregation of god. and shame thē that haue not? what shall I say vnto you? shall I prayse you? In thys I praise you not. That which I deliuered vnto you, I receyued of the Lorde. For the Lorde Jesus, the same night in which he was betrayed, toke bread: and when he had geuen thākes, he brake it and said: Take ye and eat, this is my body which is broken for you. Thys do ye in the remēbraunce of me. After the same maner also he toke the cuppe whē supper was done, saiyng: thys is the newe testament in my bloude. This do as ofte as ye drinke it in remēbraunce of me. For as often as ye shall eate of this bread, and drinke this cuppe, ye shall shewe the lordes death tyl he come. Wherfore, whosoeuer shal eat of this bread or drinke of this cuppe of the Lord vnworthely, shalbe gilte of the body & bloud of the Lord. But let a mā examine himselfe, and so let him eat of the breade, and drynke of the cup. For he that eateth & drinketh vnworthely, eateth & drinketh his owne dampnacion, because he maketh no differēce of the lordes body. For this cause many are weake & sycke among you, and many slepe. For if we had iudged our selfes, we shoulde not haue bene iudged. But when we are iudged of the Lord, we are chastened, ỳ we shuld not be dāpned with the world. Wherfore my brethrē, whē ye come together to eat, tary one for another. If any man hongre, let him eate at home, that ye come not together vnto condempnacion. Other thinges wil I set in ordre when I come.

The Gospell.

The whole multitude of them arose, and led him vnto Pilate. And they began to accuse hym saiyng: We founde this felowe peruerting the peo- Luce. xxiii.

ple and forbidding to pay tribute to Cesar: saiyng, that he is Christ a kyng. And Pilate apposed him saiyng art thou the king of the Jues? he answered him and sayd, thou sayest it. Then sayd Pilate to the hye priestes and the people, I finde no faut in this men. And thei were the more fyerce saiyng: he moueth the people, teachyng throughout al Jury, and began at Galilee, euen to this place. When Pilate heard mencion of Galilee, he asked whether the man were of Galilee. And as soone as he knew that he belonged vnto Herodes iurisdiccio, he sent him to Herode, Whyche was also at Jerusalem at that tyme. And when Herode saw Jesus, he was exceding glad, for he was desirous to see him of a long season, because he had heard many thinges of him, and he trusted to haue seen some miracle done by hym. Then he questioned with him many wordes. But he answered hym nothyng. The hye priestes and scribes stoode furth and accused him straightly. And Herode wyth his menne of warre dispised him. And when he had mocked him, he arayed him in whyte clothing, and sent hym agayne to Pilate. And the same daye Pilate & Herode were made frendes together. For before they were at variaūce. And Pilate called together the hye priestes, the rulers, and the people, and said vnto thē, ye haue brought this man vnto me as one that peruerteth the people: and beholde I examin him before you, & fynde no faut in this mā of those thinges wherof ye accuse him: no nor yet Herode: For I sent you vnto him & lo nothyng worthy of death is done vnto him. I will therfore chasten him, & let him lose. For of necessitie he must haue let one lose vnto thē at that feast. And al the people cryed attonce, saiyng, away with hym, and deliuer vs Barrabas: (which for a certaine insurrection made in the cytie & for a murther, was cast in prisō) Pilate spake again vnto thē, willing to let Jesus lose. But they cryed saiyng: crucifye hym, crucifye hym. He sayd vnto them the thyrd tyme, what

euil

euill hath he done: I fynde no cause of death in him: I wyl therfore chasten him and let him go. And thei cried with loude voices: requiring that he might be crucifyed And the voices of thē and of the hye priestes preuayled. And Pilate gaue sentēce that it should be as they required, and he let lose vnto them him that (for insurrection and murther) was cast into prylon whō they had desyred, and he deliuered to thē Jesus to do with him what thei would. And as they led him away, thei caught one Symon of Ciren cōming oute of the felde: and on hym layde they the crosse that he might beare it after Jesus. And there folowed him a great company of people and women, which bewailed and lamented him. But Jesus turned backe vnto thē, and sayd: ye daughters of Jerusalem, wepe not for me: but wepe for your selfes and for your children. For behold, the dayes wyll come, in the which they shall say. Happy are the barē, and the wōbes that neuer bare, & the pappes whych neuer gaue sucke. Then shal they begyn to say to the mountaynes: fal on vs, & to the hylles, couer vs. For if thei do this in a grene tre, what shal be done in the drye: And there were two euil doers led with him to be slaine. And after that they were come to the place (which is called Caluarie) there they crucifyed him and the euyll doers, one on the right hand, and the other on the left. Then sayd Jesus, father forgeue them, for they wote not what they do: And they parted his raymēt and cast lottes. And the people stode and behelde. And the rulers mocked hym wyth theim saiyng: he saued other men, let hym saue himselfe yf he be very Christ the chosen of God.

The souldiers also mocked him, and came and offred him vineger, & said: if thou be the king of the Jues, saue thy selfe. And a superscripcion was written ouer hym, with letters of Greke & Latyn, and Hebrue: this is the king of the Jues. And one of the euil doers which were hāged, railed on him, saiyng: If thou be Christ, saue thy selfe and vs. But the other answered and rebuked him,

saiyng: feareſt thou not God, seyng thou art in the same dãpnacion? we are righteously punished, for we receiue accordyng to our dedes: but this mã hath done nothing amysse. And he sayd vnto Jesus, Lorde, remembre me whẽ thou commest into thy kingdom. And Jesus sayd vnto him: verely I say vnto thee, to daye shalt thou be with me in Paradise. And it was about the. vi. houre & there was a darkenesse ouer all the earth, vntyll the. ix houre, and the Sunne was darkened. And the vayle of the tẽple did rent, euen through the myddes. And when Jesus had cried with a loude voice, he said: father, into thy handes I commende my spirite. And when he thus had sayd, he gaue vp the ghost. When the Centurió saw what had happened, he glorifyed God, saiyng: verely, this was a righteous mã. And al the people that came together to that syght, and saw the thinges whych had happened, smote theyr brestes and returned. And al his acquaintaunce: and the women that folowed him from Galilee stoode afarre of beholdyng these thynges. And behold, there was a mã named Joseph a coũsailor, and he was a good man & a iust: the same had not consented to the counsaill & dede of theim, whych was of Aramathia, a citie of the Jues, which same also wayted for the kingdome of God: he went vnto Pilate and begged the body of Jesus, and toke it doune, and wrapped it in a lynnen cloth, and layd it in a sepulchre that was hewen in stone, wherin neuer man before had been layde. And that day was the preparing of the Sabboth, & the Sabboth drue on. The women that folowed after, whyche had come wyth him from Galilee beheilde the sepulchre, and howe hys body was layde. And they returned and prepared swete Odours and oyntmẽtes: But rested on the Sabboth day, accordyng to the commaundement.

At Euensong.

The fyrst lesson, Lamenta. iii. vnto the ende.

On

On good Fryday.

At Matyns.

The fyrst lesson. Gene. xxii. Vnto the ende.

The Collect.

ALmightie God, we beseche the graciously to beholde this thy famyly, for the whych our Lorde Jesus Christ was contented to be betrayed and geuen vp into the handes of wycked men, and to suffre death vpon the crosse: who lyueth and reigneth. &c.

At the Communion.

MY God, my God (loke vpō me): why hast thou forsaken me, and art so farre from my health, and from the wordes of my complaynt. Deus deus meus Psalm. xxii.

O my God, I cry in the daytyme, but thou hearest not: and in the nyght season also I take no rest.

And thou continuest holy: O thou worshyp of Israel.

Our fathers hoped in thee, they trusted in thee: and thou dyddest delyuer them.

They called vpō thee, and were holpen: they put their trust in thee, and were not confounded.

But as for me, I am a worme and no man: a very skorne of men, and the outcast of the people.

All they that se me, laugh me to skorne: they shote out their lyppes and shake their head saying.

He trusted in God that he would deliuer him: let him deliuer hym yf he wyll haue hym.

But thou art he that toke me oute of my mothers wombe: thou wast my hope when I hanged yet vpon my mothers brestes.

I haue been lefte vnto the euer sence I was borne: thou art my God, euen from my mothers wombe.

O, go not from me, for trouble is here at hande: and there is none to helpe me.

Many Oxen are come aboute me: fat Bulles of Ba-

lan close me in on euery syde.

They gape vpon me with theyr mouthes: as it were a ramping and a roaring Lion.

I am powred oute lyke Water, and all my bones are out of ioynt: my harte also in the myddes of my body is euen lyke melting Wax.

My strength is dryed vp lyke a potsherde, and my tongue cleaueth to my gummes: and thou shalt bryng me into the dust of death.

For (many) dogges are come about me: and the counsail of the Wicked laye siege against me.

They pearsed my handes and my fete: I may tell all my bones, they stande staryng and loking vpon me.

They part my garmentes among them: and cast lottes vpon my vesture.

But be not thou farre from me O Lord: thou art my succoure, hast the to helpe me.

Deliuer my soule from the swoorde: my derlyng from the power of the dogge.

Saue me from the Lyons mouth: thou hast hearde me also from among the hornes of Unicornes.

I wil declare thy name vnto my brethren: in the middes of the congregation wyll I praise thee.

O praise the Lorde, ye that feare him: magnifye hym all ye of the seede of Jacob, and feare ye him all ye seede of Israell.

For he hath not dispised nor abhorred the lowe estate of the poore: he hath not hyd his face frō him, but when he called vnto him, he heard him.

My praise is of thee in the great congregaciō: my vowes will I performe in the syght of thē that feare him.

The poore shal eat & be satisfied: they that seke after the Lorde shal praise him, your hart shal lyue for euer.

All the endes of the world shal remēbre them selues and be turned vnto the Lorde: and all the kynredes of the nations shall worship before him.

For

For the kyngdome is the Lordes: and he is the gouernor among the people.

All such as be fat vpon yearth: haue eaten and worshipped.

All they that go doune into the dust, shall knele before him: and no man hath quickened his owne soule.

My seede shall serue him: they shalbe counted vnto the Lorde for a generacion.

They shall come, and the heauens shall declare his righteousnes: vnto a people that be borne, whome the Lorde hath made.

Glory be to the father and to the sonne. &c.
As it was in the beginnyng. &c. Amen.

¶ After the.ii. Collectes at the Communion, shalbe sayd these.ii. Collectes folowyng.

The Collect.

ALmightie and euerlasting God, by whose spirit the whole body of the Churche is gouerned and sanctified: receiue our supplications and prayers which we offer before the for al estates of men in thy holy congregacion, that euery membre of the same in hys vocacion and ministery maye truely and godly serue thee, through our Lorde Jesus Christ.

MErcyful God, who hast made all men, and hatest nothyng that thou hast made, nor wouldest the death of a synner, but rather that he should be conuerted and lyue: haue mercy vpon all Jues, Turkes, Infideles and heretikes, and take from thē all ignorannce, hardnes of harte, and contempt of thy worde. And so fetche them home blessed Lorde to thy flocke, that they may be saued among the remnant of the true Jsraelites and be made one folde, vnder one shepeherde, Jesus Christ our Lorde, who lyueth and reigneth. &c.

The

The Epistle.

Hebre. x



The lawe (which hath but a shadowe of good thynges to come, and not the very fashyon of thynges themselues) can neuer with those sacrifices which they offer yere by yere continually, make the commers thereunto perfit. For would not then those sacrifices haue ceased to haue been offred because that the offerers once purged, should haue had nomore conscience of synnes. Neuertheles, in those sacrifices is there mencion made of synnes euery yere. For the bloude of Oxen and Goates cannot take away synnes. Wherfore, When he commeth into the worlde, he sayth: Sacrifice and offeryng thou wouldest not haue, but a body hast thou ordayned me. Burnte offerynges also for synne hast thou not allowed. Then sayd I, lo I am here. In the begynnyng of the boke it is wrytten of me that I should do thy wyll O God. Aboue, when he sayth, Sacrifice and offeryng, and burnt sacrifyces and synne offerynges thou wouldest not haue, neyther hast thou allowed them (which yet are offered by the lawe) then sayd he, lo I am here to do thy wyll O God: he taketh away the fyrst to establishe the later, by the which wyl, we are made holy, euen by the offering of the body of Jesu Christ once for all.

And euery priest is ready daily ministering and offering oftē times one maner of oblacion, which can neuer take away synnes: But thys man, after he hath offered one sacrifice for synnes, is set doune for euer on the right hand of God, and from hence furth tarryeth tyll his foes be made hys fote stoole. For with one offeryng hath he made perfect for euer them that are sāctifyed. The holy ghost himselfe also beareth vs recorde euen whē he told before: Thys is the testamēt that I wil mēke vnto thē: After those dayes (sayth the lord) I wil put my lawes in their hartes, & in their mindes wyll I write them, and their synnes and iniquities wyll I remembre no more. And where remissiō of these thynges is, there is no more offering

offeryng for synnes. Seyng therfore brethrē, that by the meanes of the bloude of Jesu We haue libertie to entre into the holy place by the new and liuing Way which he hath prepared for vs, through the vayle (that is to saye, by his flesshe). And seing also that we haue an hye priest whych is ruler ouer the house of God, let vs drawe nye with a true harte in a sure fayth, sprinkeled in our hartes frō an euil cōsciēce, and washed in our bodies with pure water. Let vs kepe the professiō of our hope without wauerynge (for he is faythfull that promised) and let vs consyder one another, to the intent that we may prouoke vnto loue, and to good workes, not forsakyng the felowshyp that We haue among oure selfes, as the maner of some is: but let vs exhorte one another, & that so much the more, because ye se that the day draweth nye.

The Gospell.

When Jesus had spoken these wordes, he went forth with his disciples ouer the broke Cedrō where was a garden, into the whyche he entred with his disciples. Judas Which also betrayed hym, knew the place: for Jesus oft tymes resorted thether with his disciples. Judas then after he had receiued a bond of mē (and ministers of the hye prestes and Pharises) came thether wyth lanternes & fyr brādes and weapōs. And Jesus knowing all thinges that should come on him, went forth, and said vnto thē, whō seke ye? Thei answered him: Jesus of Nazareth. Jesus sayth vnto them: I am he. Judas also Which betrayed him, stode with theim. Assone then as he had sayd vnto thē: I am he, they went backward & fell to the ground. Then asked he them againe: whom seke ye? They sayd, Jesus of Nazareth. Jesus answered, I haue tolde you that I am he. If ye seke me therefore, let these go theyr way: that the saiyng might be fulfilled Which he spake: Of thē which thou gauest me, haue I not lost one. Thē Simom Peter hauing a sworde, drewe it, and smot the hye prestes seruaunt, and cut of hys ryght eare. Iohn. xviii.

The

The seruauntes name was Malchus. Therfore saieth Jesus vnto Peter, put vp thy swoorde into the sheath: shall I not drinke of the cup which my father hath geuen me? Then the company and the captaine, and ministers of the Jues toke Jesus and boũde him, and led him awaye to Anna fyrst: for he was father in lawe to Caiphas which was hye priest the same yere. Caiphas was he which gaue coũsail to the Jues that it was expedient that one man shoulde dye for the people. And Simon Peter folowed Jesus, and so dyd another disciple: that disciple was knowen vnto the hye priest, & wẽt in with Jesus into the palace of the hye priest. But Peter stoode at the doore without. Then went out that other disciple (which was knowen to the hye priest) and spake to the damosell that kept the doore, and brought in Peter. Then sayd the damosel that kept the dore vnto Peter: Art not thou alsoone of this mãs disciples? he sayd, I am not. The seruaũtes & ministers stode there, which had made a fyer of coales: for it was colde, and thei warmed them selues. Peter also stode among them and warmed him. The hye priest then asked Jesus of his disciples and of his doctrine. Jesus answered hym. I spake openly in the world, I euer taught in the Synagoge, and in the temple, whether all the Jues haue resorted, and in secrete haue I sayd nothyng. Why askest thou me? Aske thẽ which heard me what I haue sayd vnto them. Behold, they can tel what I sayd. When he had thus spoken, one of the ministers whyche stode by, smote Jesus on the face saiyng: Answerest thou the hye priest so? Jesus answered him: If I haue euil spoken, beare wytnes of the euil: But yf I haue well spoken, why smitest thou me? And Annas sent him boũde vnto Caiphas the hye priest. Simon Peter stode & warmed himselfe. Then sayd they vnto hym: Art not thou also one of his disciples? he denied it and said, I am not. One of the seruaũtes of the hie priestes (his colin whose eare Peter smot of) sayd vnto him: did not I se the in the gar-

den

den With him: Peter therfore denied againe, and immediatly the cocke creWe. Then led they Jesus from Caiphas into the hal of iudgement. It was in the morning and thei thē selues wēt not into the iudgemēt hal, least thei should be defiled, but that thei might eat the Passeouer. Pilate then went out to them & sayd: What accusacion bryng you against this mā? They answered and sayd vnto hym: If he were not an euill doer, we would not haue deliuered hum vnto thee. Then said Pilate vnto thē: take ye him and iudge him after your owne law. The Jues therfore sayd vnto him: It is not laufull for vs to put any man to death: that the wordes of Jesus myght bee fulfylled, Whiche he spake, signifiyng What death he should dye. Thē Pilate entred into the iudgemēt hal again, & called Jesus, & sayd vnto him: Art thou the kyng of the Jues? Jesus answered, saiest thou that of thy self, or did other tel it the of me. Pilate answered, am I a Jue? Thine owne nacion & hye priestes haue deliuered the vnto me: What hast thou done? Jesus answered, my kingdom is not of this world: if my kingdō were of this worlde, then would my ministers surely fyght, that I should not be deliuered to the Jues: but nowe is my kingdom not from hence. Pilate therfore sayd vnto him: Art thou a king then? Jesus answered, thou sayest that I am a kyng. For thys cause was I borne, and for this cause came I into the worlde, that I shoulde beare wytnes vnto the truth. And all that are of the trueth, heare my voyce. Pylate sayde vnto hym: What thyng is truth? And whē he had said this, he wēt out again vnto the Jues, & saith vnto thē: I fynde in him no cause at al. Ye haue a custome that I should deliuer you one lose at easter: Wil ye that I lose vnto you the king of the Jues? Then cryed they al again sayng: Not him, but Barrabas: the same Barrabas was a murtherer. Thē Pilate toke Jesus therfore & skourged hym. And the souldiers woūd a croune of thornes, & put it on his head. And thei Iohn. xix.

dyd

did on him a purple garnēt, and came vnto him & sayd: hayle king of the Jues: and thei smote him on the face. Pilate went furth againe and said vnto them: behold I bryng him furth to you that ye may know that I fynde no fault in hym. Then came Jesus furth wearyng a croune of thorne, & a robe of purple. And he sayth vnto them, beholde the man. When the priestes therfore and ministers sawe him, thei cryed, crucify him, crucify him. Pilate sayth vnto thē: take ye hym and crucify hym, for (I finde no cause in him). The Jues answered him: We haue a lawe, and by our lawe, he ought to dye: because he made himselfe the sonne of God. When Pilate heard that saiyng, he was the more afraied, and went againe into the iudgement halle and saith vnto Jesus: Whence art thou? But Jesus gaue him none answer. Then sayd Pilate vnto him: Speakest thou not vnto me, knowest thou not that I haue power to crucifie thee, and haue power to lose the? Jesus answered: Thou couldest haue no power at al against me, except it were geuen the frō aboue: Therfore he that deliuered me vnto thee hath the more synne. And from thence furth sought Pylate meanes to lose him: but the Jues cryed saiyng: yf thou let hym go, thou art not Cesars frende: for whosoeuer maketh hymselfe a kyng is against Cesar.

When Pilate heard that saying, he brought Jesus furth, and sate doune to geue sentence in the place that is called the Pauement: but in the Hebrue tongue Gabbatha. It was the preparyng day of Easter aboute the vi. houre. And he sayeth vnto the Jues: beholde youre kyng. They cryed saiyng: away wyth him, away wyth him, crucify him. Pilate saith vnto them, shal I crucify your king? The hie priestes answered, we haue no king but Cesar: Then deliuered he hym to them to be crucifyed. And they toke Jesus and led hym awaye. And he bare hys crosse, and went furth into a place whyche is called the place of dead mennes skulles: but in Hebrue

Hebrue Golgatha: where they crucified him and two other with hym: on either syde one, & Jesus in the middest. And Pilate wrote a title & put it on the crosse. The writyng was, Jesus of Nazareth the kyng of the Jues, This tytle red many of the Jues: for the place where Jesus was crucified was nye to the cytee. And yt was written in Hebrue, Greke and Latyn. Then sayd the hie prestes of the Jues to Pilate, Write not kyng of the Jues, but that he sayd I am kyng of the Jues. Pilate answered what I haue written, that I haue written. Then the souldiours, when they had crucifyed Jesus, took his garmentes and made, iiij. partes, to euery souldiour aparte and also his cote. The cote was wythout seme, wrought vpon thorough out: They sayd therfore among them selues, let vs not deuyde it, but cast lottes for it, who shal haue it. That the scripture might be fulfylled saiyng: They haue parted my rayment among theim, and for my coate dyd they cast lottes. And the souldyours dyd suche thinges in dede. There stoode by the crosse of Jesus his mother and his mothers suster Mary the wyfe of Cleophas, and Mary Magdalene. When Jesus therfore sawe his mother, and the disciple standing whom he loued, he saith vnto his mother: woman, behold thy sonne. Then sayd he to the disciple, behold thy mother. And from that houre the disciple toke hir for his owne.

After these thynges, Jesus knowyng that all thynges were now performed, that the scripture myght be fulfylled he sayth, I thirst. So there stoode a vessell by full of vyneger: therfore they fylled a sponge wyth vinegre, and wound yt aboute with Isope, and put yt to his mouth. Assone as Jesus then receaued of the vineger, he sayd: It is finysshed, and bowed his hed and gaue vp the ghost.

The Jues therfore because it was the preparyng of

the Sabboth, that the bodyes ſhould not remayn vpon the croſſe on the Sabboth daye (for that Sabboth daie, was an hye daye) beſought Pylate, that their legges might be broken and that they might be taken doune. Then came the ſouldiours and brake the legges of the firſt and of the other whiche was crucified with hym. But when they came to Jeſus and ſawe that he was dead alredy, they brake not his legges: but one of the ſouldiours with a ſpere thruſt him into the ſyde, and forth with there came out blond & water. And he that ſawe yt bare recorde, and his recorde is true. And he knoweth that he ſayth true, that ye might beleue alſo. For theſe thinges were done that the ſcripture ſhould be fulfilled: ye ſhal not breake a bone of him.

And agayn another ſcripture ſayth: they ſhal look vpō him whome they haue pearced. After this Joſeph of Aramathia (whiche was a diſciple of Jeſus: but ſecretly for feare of the Jues) beſought Pilate that he might take doune the body of Jeſus. And Pilate gaue lycence: he came therfore & toke the body of Jeſus. And there came alſo Nicodemus (whiche at the begynnyng came to Jeſus by night) & brought of Myrre and Aloes mingled together aboutean hūdreth pouūd weight. Thē toke they the body of Jeſus. & wounde it in lynnen clothes with ỹ odoures, as the maner of the Jues is to bury. And in the place where he was crucified, there was a garden, & in the gardē a new Sepulchre, wherin was neuer man layde. There layde they Jeſus therfore, because of the preparyng of the Sabboth of the Jues, for the Sepulchre was nye at hand.

At Euenſong.

The firſt leſſon. Eſa. Liii. vntō thende

¶ Easter Euen.

At Matyns.

The first lesson. Lamenta. iiii. v. vnto the ende

At the Communion.



LOrde God of my saluacion, I haue tryed daye and nyght before the: O let my prayer entre into thy presence, incline thyne eare vnto my callyng. *Domine deus salutis. Psal. lxxxviij.*

For my soule is full of trouble: and my lyfe draweth nye vnto hell.

I am counted as one of them that go doune vnto the pyt: and I haue bene euen as a man that hathe no strength.

Free among the dead, lyke vnto theim that bene wounded and lye in the graue, whiche be out of remembraunce: & are cut awaye from thy hand.

Thou hast layd me in thy lowest pyt, in a place of darcknes: and in the depe.

Thyne indignacion lyeth harde vpon me: and thou hast vexed me with all thy stormes.

Thou hast put awaye myne acquayntaunce farre from me: and made me to be abhorred of theim.

I am so fast in prison: that I can not get forth.

My syght fayleth for very trouble: lorde I haue called dayly vpō ỹ, I haue stretched out my handes vnto the.

Doest thou shew wonders among the dead: or shall the dead ryse vp againe and prayse the.

Shal thy louyngkyndenes be shewed in the graue: or thy faythfulnes in destruction.

Shal thy wōderous workes be knowē in the darke:

and thy righteoulnes in the land where all thynges are forgotten.

Unto the haue I cried O lorde: and early ſhall my prayer come before the.

Lorde, why abhorreſt thou my ſoule: & hydeſt thou thy face from me.

I am in miſery, & lyke vnto him that is at the poynt to dye: (euen from my youth vp) thy terrours haue I ſuffred with a troubled mynde.

Thy wrathfull diſpleaſure goeth ouer me: and the feare of the, hathe vndone me.

They came rounde aboute me daily lyke water: and compaſſed me together on euery ſyde.

My louers and frendes, haſt thou put awaye from me: and hid myne acquayntaunce out of my ſyght.

Glory be to the father and to the ſonne: and to the holy ghoſt.

As it was in the begynning, is now and euer ſhalbe: worlde without ende. Amen.

The Epiſtle.

(1. Pe. iij.) IT is better (yf the wyl of God be ſo) that ye ſuffre for well doyng the for euel doing. For as much as Chriſte hathe once ſuffred for ſynnes, the Juſt, for the vniuſt, to bring vs to God, & was kylled as pertaining to the fleſhe: but was quyckened in the ſpirite. In whiche ſpirite he alſo went and preached to the ſpirites that were in priſon, whiche ſometyme had bene diſobedient, when the lōg ſuffryng of God was once loked for in the dayes of Noe, whyle the Arke was a preparing: wherin a fewe, that is to ſaie eyght ſoules were ſaued by the water, lykewyſe Baptyſme alſo now ſaueth vs: not the puttyng awaye of the filth of the fleſh: but in that a good cōſcience conſenteth to God by the reſur

surrection of Jesus Christ Whiche is on the ryght hād of God: and is gone into heauen: Angels, powres, and myght subdued vnto him

The Gospell.

When the Euen was come, there came a riche man of Aramathia named Joseph, whiche also was Jesus disciple. He went vnto Pylate & begged the body of Jesus. Then Pilate commaunded the body to be delyuered. And When Joseph had taken the body, he wrapped it in a cleane lynnen cloth, and layde yt in his new Tombe, whiche he had hewen out euen in the rock, and rolled a great stone to the doze of the Sepulchze, and departed. And there was Mary Magdalene, & theother Mary syttyng oueragaynst the Sepulchze. The next daye that foloweth the day of pzeparing, the high pzestes and phariles came together vnto Pilate, saiyng: Sir We remembze that this deceyuer sayde While he Was yet alyue. After iij. dayes I will ryse agayne: Commaund therfoze that the Sepulchze be made sure vntyll the third daye, least his disciples come and steale him awaye and saye vnto the people: he is risen from the dead, and the last erroure shalbe wozse then the first. Pylate sayd vnto them, ye haue the watche, go youre waye, make yt as sure as ye can. So they Went and made the Sepulchze sure With the watche men, and sealed the stone. Mat. xxvij.

(.:.) (.:.) (.:.)

At the communion.

Easter daye.

In the mornyng afore Mattens, the people beyng assembled in the Churche: these Anthemes shalbe fyrst solemply song or sayde.

CHrist rysyng again from the dead, now dieth not. Deathe from hence forth hath no powre vpō him. For in that he died, he died but once to put awaye synne: but in that he lyueth, he liueth vnto God. And so lykewyse, counte youre selues dead vnto synne, but lyuyng vnto God in Christ Jesus oure Lorde, Alleluya, Alleluya.

CHrist is risen agayn, the fyrst fruytes of thē that slepe: for seyng that by man came death, by man also commeth the resurrection of the dead: For as by Adam all men do dye, so by Christ all men shalbe restored to lyfe, Alleluya.

The priest.

Shew forth to all nacions the glory of God.

The Aunswer.

And among all people his wonderfull workes.

Let vs praye.

O God, Who for oure redempcion dyddest geue thine only begottē sōne to the death of the Crosse: and by his glorious resurrection hast deliuered vs from the powre of oure enemy: Graunt vs so to dye daily from synne, that we maye euermore lyue wyth hym in the ioye of his resurrecyon, through the same Christ oure Lorde. Amen.

Pro

Proper Psalmes and lessons

At Mattins.

Psal. ii. } The first lesson. Exo. xii. to thende
Psal. lvii. }
Psal. Cxi. } The second lesson. Roma. vi. to thende

At the fyrst Communion.

PReserue me, O God: for in the haue I put my trust. *Conserua me domine. Psal. xvi.*

O my soule, thou hast sayd vnto the lorde: thou art my god, goodes are nothig vnto the.

Al my delight is vpon the sayntes that are in the yearth: and vpon suche as excell in vertue.

But they that runne after another God: shal haue great trouble.

Their drynckofferinges of blood will not I offer: neither make mencion of their names with my lippes.

The lorde him selfe is the porcion of myne inheritaunce and of my Cup: thou shalt mayntayn my lot.

The lot is fallen vnto me in a fayre ground: yea, I haue a goodly heritage.

I will thanke the lorde for geuing me warnyng: my reynes also chasten me in the nyght season.

I haue set God alwayes before me: for he is on my right hand, therfore I shall not fall.

Wherefore my harte was glad, & my glory reioyced: my flesshe also shall rest in hope.

For why? thou shalt not leaue my soule in hell: neyther shalt thou suffre thy holy one to se corrupcion.

Thou shalt shewe me the path of lyfe: in thy presence is the fulnes of ioye, and at thy right hād there is pleasure for euermore.

Glory be to the father and to the sonne: & to the. &c.

As it was in the beginning, is now and euer. &c.

At the communion.

The Collect.

ALmightye God, whiche thorough thy only begotten sonne Jesus Christ, hast ouercome death, and opened vnto vs the gate of euerlasting life: We humbly beseche the, that as by thy speciall grace, preuentyng vs, thou doest put in our mindes good desyres, so by thy cõtynuall help we maye bryng the same to good effect: thorough Jesus Christ our Lorde, who lyueth and reigneth. &c.

The Epistle.

Colloss. iij. IF ye be rysen agayn with Christ, seke those thinges whiche are aboue where Christ sytteth on the ryght hand of God. Set your affection on heauenly thynges, and not on yearthy thinges. For ye are dead, and youre lyfe is hid with Christ in God. Whē soeuer Christ (whiche is oure lyfe) shal shew him selfe, then shall ye also appere with him in glory. Mortifie therfore youre earthy mēbres, fornicacion, vnclennes, vnnaturall lust, euel cōcupiscēce, and couetousnes, whiche is worshyppyng of ydolles: for whiche thynges sake, the wrath of God vseth to come on the chyldrē of vnbelefe, among whome ye walked somtyme when ye lyued in them.

The Gospell.

Iohn xx. THe first daye of the Sabbothes came Mary Magdalene early (when yt was yet darck) vnto the Sepulchre, and sawe the stone taken awaye from the graue. Then she ranne and came to Symon Peter, and to the other disciple whome Jesus loued, and sayth vnto theim: they haue taken

taken awaye the lorde oute of the graue, and we cānot tell where they haue layde him. Peter therfore went foorth and that other disciple & came vnto the Sepulchre. They ranne both together, and that other disciple dyd out runne Peter, & came first to the Sepulchre. And when he had stowped doune, he sawe the lynnen clothes lyng, yet went he not in. Then came Symon Peter folowyng hym, and wēt into the Sepulchre and sawe the lynnen clothes lye, and the napkyn that was aboute his hed, not lyng with the lynnen clothes, but wrapped together in a place by yt selfe. Then went in also that other disciple whiche came first to the Sepulchre, and he sawe and beleued. For as yet they knewe not the scripture, that he should ryse agayne frō death. Then the disciples wēt againe vnto their awne home.

¶ At the second Communion.

LOrde, how are they encreased that trouble me: many are they that ryse agaynst me. *Domine quid multiplicati, Psal. iij.*

Many one there be that saye of my soule: there is no help for him in his God.

But thou O Lord art my defender: thou art my worshyp, and the lifter vp of my head.

I dyd cal vpō the lorde with my voyce: and he harde me out of his holy hill.

I layde me doune and slept: and roase vp agayne, for the lorde sustayned me.

I will not be afrayd for ten thousandes of people: that haue set theim selues agaynst me round aboute.

Up lorde and help O my God: for thou smytest all myne enemyes vpon the cheke bone, thou hast broken the teeth of the vngodly.

Saluacion belongeth vnto the lorde: & thy blessyng is vpon the people.

Glory be to the father and to the sonne: and to the holy ghost.

As it was in the beginning, is now and euer shalbe: worlde without ende. Amen.

The Collect.

ALmighty father which hast geuē thy only sonne to dye for oure synnes, and to ryse agayne for oure iustificacion: Graunt vs so to put away the leuyn of malyce and wickednes, that we maye alwaye serue the in purenes of liuyng & truthe, thorough Jesus Christ oure Lorde.

The Epistle.

1. Cor. v.

KNowe ye not that a lytle leauen sowreth the whole lompe of dowe? Purge therfore the olde leauen, that ye maye be new dowe, as ye are swete bread. For Christ our passeouer is offred vp for vs. Therfore let vs kepe holy daye, not with olde leuē, neither with the leauē of malicyousnes & wickednes: but with ỹ swete bread of purenes & truthe

The Gospell.

Mar. xvi.

WHen the Sabboth was past, Mary Magdalene, and Mary Jacoby and Salome, bought swete odoures, that they myght come, and annoynt him. And early in the morning the first daye of the Saboth, they came vnto the Sepulchre when the sonne was risē. And they said amōg thē selues, who shal rolle awaye the stone frō the dore of the Sepulchre. And whē they

they loked, they sawe how that the stone was rolled awaye, for yt was a very great one. And they went into the Sepulchre and sawe a yong mã sitting on the right syde, clothed in a long White garment, and they were afraied. And he sayd vnto theim: Be not afrayde, ye seke Jesus of Nazareth Whyche Was crucified. He is risen, he is not here: Behold the place where they had put him. But go youre waye & tel his disciples & Peter that he goeth before you into Galilee, there shall ye se him as he sayd vnto you. And they went out quyckly and fled from the Sepulchre, for they trymbled and were amased, neyther sayd they any thing to any man, for they were afrayd.

At Euensong.

Proper psalmes and lessons.

Psal. C.xiii.
Psal. C.xiiij. } The.ii.lesson.Act.ij. vnto thende
Psal. C.xviij.

Monedaye in Ealterweke.

At Matyns.

The second lesson Mat.xxviii. vnto thende

At the communion.

MY soule truly wayteth still vpon God: for of him commeth my saluacion. Nonne deo subiecta. Psal.lxv iij.
He verely is my strēgth & my saluaciō: he is my defence

defence, so that I shall not greatly fall.

How long wil ye imagin mischief against euery man: ye shalbe slaine al the sorte of you, ye, as a tottering wal shall ye be, and lyke a broken hedge.

Their deuice is only how to put him out whome God wyl exalt: their delyght is in lyes, they geue good wordes with their mouth, but curse with their hart.

Neuertheless, my soule, waite thou stil vpon God: for my hope is in hym.

He truly is my strength and my saluation: he is my defence, so that I shall not fall.

In God is my health & my glory: the rock of mi might and in god is my trust.

O put youre trust in hym alwaye ye people: powre out youre hartes before hym, for God is oure hope.

As for the chyldren of men, they are but vayne: the children of men are deceyptfull vpon the waytes, they are altogether lighter then vanyte yt selfe.

O trust not in wrong and robbery, geue not youre selfes vnto vanytee: yf ryches encrease, set not youre harte vpon theim.

God spake onte and twise: I haue also hard the same, that powre belongeth vnto God.

And that thou lorde art mercyfull: for thou rewardest euery man accordyng to his worke.

Glory be to the father and to the sonne: and to the holy ghost.

As it was in the beginning, is now and euer shalbe: worlde without ende. Amen.

The

The Collect.

ALmighty God, whiche thorough thy only begotten sonne Jesus Christ, hast ouercome death, and opened vnto vs the gate of euerlastyng lyfe: We humbly beseche the, that as by thy special grace, preuentyng vs, thou doest put in our myndes good desyres, so by thy contynuall help, we maye bryng theisame to good effect thorough Jesus Christ oure lorde, Who lyueth and reygneth. &c.

The Epistle.

PEter opened his mouth and sayd: of a truthe Act x.
I perceaue that there is no respect of persons wyth God, but in all people, he that feareth him & worketh righteousnes, is accepted with him. Ye knowe the preachyng that God sent vnto the chyldrē of Israell, preachyng peace by Jesus Christ whiche is lorde ouer al thinges: whiche preachyng was published thorowout all Jury (and begā in Galilee after the baptysme whiche John preached) how God annoynted Jesus of Nazareth with the holy ghost & with powre. Whiche Jesus wēt about doyng good, and healyng all that were oppressed of the deuel, for God was with him. And we are witnesses of all thynges whiche he dyd in the land of the Jues and at Jerusalē: whome they slewe & hanged on tree: hym God reysed vp the third daye and shewed him openly, not to all the people, but vnto vs wytnesses (chosen before of God for the same intēt) Which dyd eate and drinke with him after he arose from death. And he commaunded vs to preache vnto the people, & to testefy, that it is he Which was ordeyned of God to be the iudge of the quyck and dead. To hym geue all the prophetes wytnes that thorough his name, whosoeuer beleueth in hym shall receaue remission of sinnes.

The

The Gospell.

Luce. xxiiij.

BEholde two of the disciples went that same daye to a toune called Emaus, whiche was from Jerusalem aboute. lx. furlonges, & they talked together of all the thynges that had happened. And it chaunced while they commoned together & reasoned: Jesus him selfe drewe nere & went with them. But their eyes were holden that they should not knowe him. And he sayd vnto thē: What maner of cōmunications are these that ye haue one to another as ye walke and are sad? And the one of thē (whose name was Cleophas) answered and sayd vnto him: art thou only a straungier in Jerusalem and hast not knowen the thinges whiche haue chaunced there in these dayes? he sayd vnto them: What thinges? And they sayd vnto hym: of Jesus of Nazareth whiche was a prophet, mightie in dede and worde before God and al the people, and how the hie prestes and oure rulers deliuered him to be condēpned to death: and haue crucified him. But we trusted that it had bene he which should haue redemed Israel. And as touching all these thinges, to daye is euē the third daye that they were done. Yea and certeyne women also of oure company made vs astonyed whiche came early vnto the Sepulchre and found not his body, and came saiyng: that they had sene a visiō of Angels, whiche sayd that he was alyue. And certeyne of them whichewere with vs went to the Sepulchre and found it euen so as the women had sayd: but hym they sawe not.

And he sayd vnto them: O fooles and slowe of harte to beleue al that the prophetes haue spoken. Ought not Christ to haue suffred these thynges, and to entre into his glory? And he began at Moyses and all the prophetes and interpreted vnto them in all scripeures whiche were written of hym.

And

And yt came to passe as he sate at meate with theim, he toake bred and blessed yt, and brake and gaue to theim And their eyes were opened, and they knewe hym and he vanisshed out of their sight. And they sayd betwene thē selues: dyd not oure harte burne with in vs while he talked with vs by the way, & opened to vs the Scriptures? And they rose vp the same houre and returned to Jerusalem and foūde the eleuē gathered together, & them that were with theim saiyng: the lorde is rysen in dede and hath appered to Simon. And they tolde what thynges were done in the waye and how they knewe him in brekyng of bread.

At Euensong.

The second lesson, Act. iiij. vnto thende

¶ Tuisday in Easterweke.

At Matyns.

The .ij. lesson. Luke. xxiiii. vnto & behold. ii. of theim.

At the Communion.

PRayse the lord (ye seruauntes:) O prayse the name of the Lorde. Laudate pueri. Psal. Cxiij.

Blessed is the name of the Lord: from this tyme furth for euermore.

The Lordes name is prayed: from the rysing vp of the sonne, vnto the goyng doune of the same.

The lord is hie aboue al heathen: and his glorie aboue the heauens.

Who is lyke vnto the Lord our God, that hathe his dwelling so hye: and yet humbleth him selfe, to beholde the thynges that are in heauen and earth.

He taketh vp the symple out of the dust: and lyfteth the poore out of the mier.

That

That he may set hym with the princes: even with the princes of his people.

He maketh the baren woman to kepe house: and to be a ioyful mother of children.

Glory be to the father and to the sonne: and to the holy ghost.

As it was in the beginning, is now and euer shalbe: world without ende. Amen.

The Collect.

ALmyghty father which hast geuē thy only sonne to dye for oure synnes, & to rise agayne for oure iustification: Graunt vs so to put awaye the leuyn of malyce and wyckednes, that we maye alwaye serue the in purenes of liuyng and truthe, thorough Jesus Christ oure Lorde.

The Epistle.

Act. xiij.

YE men and brethren, Children of the generacion of Abraham and whosoeuer among you feareth God: to you is this worde of saluacio sēt. For the inhabiters of Jerusalem & their rulers because they knowe hym not, nor yet the voyces of the prophetes which are red euery Sabboth day, they haue fulfilled them in condempning hym. And when they found no cause of death in him, yet desired they Pilat to kyl him. And when they had fulfilled all that were written of him, they tooke him doune from the tree and put hym in a Sepulchre. But God rayled hym agayne from

death

death the thirde daye, and he was seen many dayes of theim whiche went with hym from Galile to Jerusalem: whiche are witnesses vnto the people. And we declare vnto you, howe that the promes (whiche was made vnto the fathers) GOD hath fulfilled vnto their children (euen vnto vs) in that he rayled vp Jesus agayne: Euen as it is written in the seconde Psalme: Thou art my sonne, this daye haue I begotten thee. As concernyng that he raised hym vp from death, now no more to returne to corruption, he saied on this wise: The holy promises made to Dauid, will I geue faithfully to you. Wherefore he saieth also in another place: Thou shalt not suffre thyne holy to see corrupcion. For Dauid (after that he had in his tyme, fulfilled the will of GOD) fell on slepe, and was laied vnto his fathers and sawe corrupcion: But he whom God raised again, sawe no corrupcion. Bee it knowen vnto you therefore (ye men and brethren) that through this man, is preached vnto you forgeuenes of synnes, and that by hym al that beleue, are iustified from all thynges, from whiche ye could not be iustified by the lawe of Moses. Beware therefore, least that fall on you, whiche is spoken of in the Prophetes: behold ye dispisers and wonder, and perishe ye, for I do a worke in your daies, whiche ye shall not beleue, though a man declare it you.

The Gospel.

IEsus stode in the middes of his disciples and saied vnto theim: peace be vnto you, It is I, feare not. But thei were abashed and afraied and supposed that thei had seen a spirit. And he saied vnto theim, why are ye troubled, and why doo thoughtes arise in your hartes? Behold my handes and my fete, that it is euen I my self. Handle me and se, for a spirit hath no flesshe and bones, as ye se me haue. And when he had thus spoken, he shewed theim his handes Luke. xxiij.

and his fete. And Whyle thei yet beleued not for ioy, and wondered, he saied vnto them: Haue ye here any meate? And thei offered hym a pece of a broyled fishe, and of an Hony combe. And he tooke it and did eate before theim. And he saied vnto theim, these are the Woordes Whiche I spake vnto you, Whyle I Was yet With you: That all muste nedes bee fulfilled, whiche were Written of me in the Lawe of Moses, and in the Prophetes, and in the Psalmes. Then opened he their Wittes, that thei might vnderstande the scriptures, and saied vnto them: Thus it is Written, and thus it behoued Christ to suffre, and to arise again from death the thirde daie, and that repentaunce and remission of synnes, should bee preached in his name emong all nations, and muste begin at Jerusalem. And ye are witnesses of these thynges.

At Euensong.

The second lesson. i. Cor. xv. vnto the ende.

The first Sondaie after Easter.

Beatus vir. Psalm. Cxii.

BLessed is the man that feareth the lorde: he hath greate delite in his commaundementes.

His seede shalbee mightie vpon yearth: the generacion of the faithfull shalbee blessed.

Riches and plēteousnes shalbe in his house: And his righteousnes endureth for euer.

Vnto the Godly there ariseth vp light in the darkenes: he is mercifull, louyng and righteous.

A good man is mercifull and lendeth: and Wil guyde his Woordes With discretion.

For he shall neuer be moued: and the righteous shalbe had in euerlastyng remembraunce.

He Will not bee afraied of any euill tidynges: For his hart

harte standeth fast, and beleueth in the Lorde.

His harte is stablished and wyl not shrynke: vntyl he se hys desyre vpon his enemies.

He hath sparsed abroade and geuen to the poore: and his righteousnes remayneth for euer, his horne shalbee exalted with honour.

The vngodly shal se it, and it shal greue him: he shal gnashe with his teeth and consume awaie, the desire of the vngodly shall perysshe.

Glory be to the father and to the sonne: and. &c.

As it was in the beginning, is now and euer. &c.

The Collect.

Almightie father. &c. As at the second Cõmunion on Easter day.

The Epistle.

ALL that is borne of God, ouercommeth the world. And this is the victori that ouercommeth the World, enẽ our faith. Who is it that ouercommeth the world, but he whych beleueth that Jesus is the sõne of God? This Jesus Christ is he that came by Water and bloud, not by Water onely but by water and bloude. And it is the spirite that beareth wytnes, because the spirite is truthe. For there are three whyche beare recorde in Heauen, the father, the woorde, and the holy Ghoste, and these three are one. And there are three whych beare recorde in yearth, the spirite and water and bloud, and these three are one. If we receyue the wytnes of menne, the Wytnes of God is greater. For thys is the Witnes of God that is greater, which he testified of his sonne. He that beleueth on the sonne of God, hath the witnes in himselfe. He that beleueth not god, hath made him a lier, because he beleueth not the recorde that God gaue of his sonne. And this is the record how that God hath geuẽ vnto vs eternal life and this life is in his sonne. He that hath the sonne hath life: and he that hath not the sonne of God, hath not life. i. Iohn. v.

The Gospel.

Iohn.xx.

THe same daye at nyght: Whych was the first day of the Sabbothes, When the dores were shut (where the disciples were assembled together, for feare of the Jues) came Jesus and stode in the myddes, and sayd vnto them: Peace be vnto you. And when he had so sayde, he shewed vnto them, his handes and his syde. Then were the disciples glad when they sawe the Lorde. Then sayde Jesus to them agayne: Peace be vnto you. As my father sent me, euen so sende I you also. And when he had sayde those wordes, he breathed on thē, and sayd vnto them: Receiue ye the holy ghost. Whosoeuers synnes ye remit, they are remitted vnto them. And whosoeuers sinnes ye retain, they are retayned.

¶ The second Sonday after Easter.

Deus in adiutorium psal. lxx.

HAst thee O God to delyuer me: Make hast to helpe me, O Lorde.

Let them be ashamed and confoūded, that seke after my soule: let them bee turned backwarde and put to confusion, that wisshe me euill.

Let thē for their reward, be sone brought to shame: that crye ouer me, there, there.

But let all those that seke thee, be ioyfull and glad in thee: and let all suche as delyght in thy saluacion, saye alway, the Lorde be praysed.

As for me I am poore and in misery: Haste thee vnto me (O God.)

Thou art my helper and my redemer: O Lord make no long tarying.

Glory be to the father. &c. As it was in the. &c.

The Collect

ALmightie God, which hast geuen thi holy sonne to bee vnto vs, both a sacrifice for sinne, and also an exāple of godly life: Geue vs the grace that we may alwayes

alwayes most thankfully receyue, that his inestimable benefite, and also daily indeuoure our selfes, to folowe the blessed steppes of his moste holy lyfe.

The Epistle.



This is thanke worthie, yf a man for consci- 1.Peter.ii
ence toward God, endure grief, and suffre wrong vndeserued. For what prayse is it, yf when ye bee buffeted for your fautes, ye take it paciently: But and yf when ye do wel, ye suffre wrong and take it paciently, thē is there thanke with God. For herunto verely were ye called: For Christ also suffered for vs, leauyng vs an ensampie, that ye should folowe hys steppes, whych did no synne, neither was there guyle found in his mouth: which when he was reuiled, reuiled not againe: Whē he suffred, he threatened not: but cōmitted the vengeaunce to him that iudgeth righteously, whych hys owne selfe bare our synnes in hys body on the tree, that we beyng delyuered from synne, should lyue vnto ryghteousnes. By whose strypes ye were healed. For ye were as sheepe goyng a straye: But are now turned vnto the shepherd, and Bishop of your soules.

The Gospell.



Christe sayde to hys disciples, I am the good Iohn x.
shepherde, a good shepherd geueth hys lyfe for the sheepe. An hyred seruaunt, and he whyche is not the shepherde (neyther the sheepe are hys owne) seeth the wolfe comminyng, and leaueth the sheepe and flyeth, and the woulfe catcheth, and skatreth the sheepe. The hyred seruaunt flyeth, because he is an hyred seruaunt, and careth not for the sheepe. I am the good shepherde, and knowe my sheepe, and am knowen of myne. As my father knoweth me, euen so knowe I also my father. And I geue my lyfe for the sheepe: and other sheepe I haue, whyche are not of thys

folde. Them also must I bryng, and they shal heare my voyce, and there shalbe one folde, and one shepherde.

¶ The .xij. Sonday.

Confitebimur psal. lxxv.

VNto thee (O God) do we geue thankes: yea, vnto thee do we geue thankes.

Thy name also is so nye: And that do thy wonderous workes declare.

When I receyue the congregacion: I shall iudge acording vnto ryght.

The yearth is weake, and all the inhabitors therof: I beare vp the pillers of it.

I sayd vnto the fooles, deale not so madly: and to the vngodly, set not vp your horne.

Set not vp your horne on hye: and speake not wyth a stiffe necke.

For promocion commeth neither from the Easte, nor from the West: nor yet from the South.

And why? god is the iudge: he putteth doune one and setteth vp another.

For in the hande of the Lord is ther a cup, & the wine is red: It is full mixed, and he poureth out of the same.

As for the dregges therof: All the vngodly of the earth shall drynke them, and sucke them out.

But I will talke of the God of Jacob: And prayse hym for euer.

All the hornes of the vngodly also wil I breake: and the hornes of the righteous shalbe exalted.

Glory be to the father, and to the sonne. &c.

As it was in the begynning. &c.

The collect.

ALmightie God, whyche shewest to all men that be in errour, the lyght of thy truth, to the intent that they may returne into the waye of ryghteousnes: Graunt vnto all them that be admitted, into the felowshyp

ſhyp of Chriſtes religion, that they maye eſchewe thoſe thinges, that be contrary to their profeſſion, and folow all ſuch thinges as be agreable to the ſame: through our Lorde Jeſus Chriſt.

The Epiſtle.

OErely beloued, I beſeche you as ſtraungers and pilgrimes, abſtaine from fleſhly luſtes, which fyght againſt the ſoule, and ſe that ye haue honeſt conuerſacion among the Gentils, that where as they backbite you as euil doers, they may ſe your good workes, & prayſe God in the day of viſitacion. Submit your ſelfes therfore, to al maner ordinaunces of man, for the Lordes ſake, whether it be vnto the king as vnto the chiefe head, either vnto rulers, as vnto them that are ſent of him, for the puniſhment of euill doers: but for the laude of thē that do well. For ſo is the wyl of God, that with wel doyng, ye may ſtop the mouthes of foliſh and ignoraunt men: as free, and not as hauyng the libertie for a cloke of malicioulnes, but euen as the ſeruauntes of god. Honour al mē, loue brotherly felowſhip, feare God, honour the king, 1 Peter. ij

The Goſpel.

IEſus ſayde to hys diſciples: After a whyle ye ſhall not ſe me, and agayne after a whyle ye ſhall ſe me: for I go to the father. Then ſayde ſome of his diſciples betwene thē ſelfes, What is this that he ſaith vnto vs, after a while ye ſhal not ſe me, and again after a while ye ſhal ſe me, and that I go to the father. They ſaye therfore: What is thys that he ſayeth after a while? we cannot tell what he ſayth. Jeſus perceiued that they would aſke him, and ſayd vnto them: ye inquire of this betwene your ſelfes, becauſe I ſayd, after a whyle ye ſhall not ſe me, and again after a while ye ſhall ſe me. Verely, verely I ſaye vnto you: ye ſhall wepe and lament: But contrary wyſe, the worlde ſhall reioyce. Ye ſhall ſorowe, but your ſorowe ſhalbee Iohn xvj xvj

turned

turned to ioye. A woman when she trauaileth, hath sorowe, because her houre is come. But assone as she is deliuered of the chylde, she remembreth no more the anguishe, for ioye that a man is borne into the world. And ye now therfore haue sorowe: but I wyll se you againe, and your hartes shal reioyce, and your ioye shal no mā take from you.

¶ The. iiij. Sonday.

Deus stetit in Synagoga ps. lxxxii.

GOd standeth in the congregacion of Princes: he is a iudge among Goddes.

How long wyll ye geue wrong iudgement: and accept the persons of the vngodly.

Defende the poore and fatherlesse: se that such as be in nede and necessitie haue ryght.

Deliuer the outcast and poore: saue them from the hande of the vngodly.

They wyl not be learned nor vnderstand, but walke on styll in darkenes: all the foundacions of the yearth be out of course.

I haue sayde, ye are Goddes: and ye all are chyldren of the moste hyghest.

But ye shal dye like men: & fal like one of the princes.

Aryse O God, and iudge thou the yearth: For thou shalt take all the Heathen to thyne inheritaunce.

Glory be to the father, and to the sonne. &c.

As it was in the begynning, is now. &c.

The Collect.

ALmightie God, whych doest make the myndes of all faythful men, to be of one wyl: graunt vnto thy people, that they maye lone the thyng, whyche thou commaundest, and desyre that whyche thou doest promes, that among the sondery and manifolde chaunges of the world, our hartes may surely there be fyxed, where as true ioyes are to be founde: Through Christe oure Lorde.

The

The Epistle.

EVery good gift, and euery perfect gift, is frō aboue, and commeth doune from the father of lightes, with whom is no variablenes, neither is he chaunged vnto darkenes. Of hys owne wyll begat he vs, wyth the worde of truthe, that we should be the fyrst fruites of hys creatures. Wherfore (deare brethren) let euery mā be swift to heare, slow to speake, slowe to wrath. For the wrath of man worketh not that which is righteous before god. Wherfore laye a part all fylthynes, and superfluitie of maliciousnes, and receiue with mekenes the word that is graffed in you which is able to saue your soules. Iames. i.

The Epistle.

IEsus sayed vnto hys disciples, nowe I go my waye to hym that sent me, and none of you asketh me whether I go. But because I haue said suche thynges vnto you, your hartes are ful of sorowe. Neuertheless, I tell you the truthe, it is expedient for you that I go away. For if I go not away, that comforter wil not come vnto you. But if I depart I wil sende him vnto you. And when he is come, he wyl rebuke the worlde of synne, and of righteousnes, and of iudgemēt. Of synne, because they beleue not on me: Of righteousnes, because I go to my father, & ye shal se me no more. Of Iudgement, because the Prince of thys worlde is iudged already. I haue yet many thinges to saye vnto you, but ye cannot beare them away nowe: howbeit, when he is come (which is the spirite of truthe) he wyll leade you into all truth. He shal not speake of himselfe, but whatsoeuer he shal heare, that shall he speake, and he wil shewe you thinges to come. He shal glorify me for he shall receiue of myne, and shall shewe vnto you. All thinges that the father hath are myne: therfore sayed I vnto you, that he shal take of mine, and shew vnto you. Iohn. xvi.

The

¶ The .v. Sonday.

Quam dilecta tabernacula, Pſal, lxxxiiii.



HOw amiable are thy dwellynges: Thou Lorde of Hoſtes.

My ſoule hath a deſire and longyng to entre into the courtes of the Lorde: My harte & my fleſh reioiſe in the liuing God,

Yea, the Sparowe hath found her an houſe, and the Swalowe a neſt where ſhe may laye her young: Euen thy altares O Lorde of hoſtes, my king and my God.

Bleſſed are they that dwel in thy houſe: they wyl bee alwaye prayſyng thee.

Bleſſed is that man whoſe ſtrength is in thee: In whoſe harte are thy Wayes.

Whych goyng through the vale of miſery, vſe it for a well: and the pooles are fylled With water.

They Wil go from ſtrength to ſtrength: and vnto the God of Goddes appeareth euery one of them in Syon.

O Lorde God of hoſtes, heare my prayer: harken O God of Jacob.

Behold O God our defender: and loke vpon the face of thyne annoynted.

For one day in thy courte: is better then a thouſand.

I had rather be a dorekeper in the houſe of my God: then to dwell in the tentes of vngodlynes.

For the Lorde God is a light and defence: the Lorde wyll geue grace and worſhip, and no good thyng ſhall he wythhold from them that lyue a godly lyfe.

O Lorde God of hoſtes: bleſſed is the man that putteth hys truſt in thee.

Glory be to the father, and to the ſonne. &c.

As it was in the beginning. &c.

The Collect.

LOrde, frō whom al good thinges do come, graūt vs thy hūble ſeruaūtes, that by thy holy inſpiracion, we may thynke thoſe thynges that bee good, and

by

by thy mercifull guydyng maie perfo̅rme thesame thorowe our Lo̅rde Jesus Christ.

The Epistle.

BE that ye bee doers of the Wo̅rde, and not hearers onely, deceiuyng your awne selfes. Fo̅r if any man heare the Woo̅rde, and declareth not thesame by his wo̅rkes, he is like vnto a man beholdyng his bodely face in a glasse. Fo̅r assone as he hath looked on hymself, he goeth his waie, and forgetteth imediatly What his fashion Was. But Whoso looketh in the perfect lawe of libertie, and continueth therin (if he bee not a forgetfull hearer, but a dooer of the woo̅rke) thesame, shalbee happie in his deede. If any man emong you, seme to be deuoute, and refraineth not his toungue, but deceiueth his awne harte, this mannes deuotion is in vain. Pure deuotion, and vndefiled before God the father, is this: to visit the fatherles and widowes, in their aduersitie, and kepe hymself vnspotted of the Wo̅rlde. Iames. i.

The Gospell.

VErely, verely, I saie vnto you, Whatsoeuer ye aske the father in my name, he wil geue it you. Hetherto haue ye asked nothyng in my name. Aske and ye shall receiue, that your ioye maie be ful. These thynges haue I spoken vnto you by p̅rouerbes. The tyme Will come, whē I shall no mo̅re speake vnto you by p̅rouerbes: but I shall shewe you plainly from my father. At that daie shall ye aske in my name. And I saie not vnto you that I will speake vnto my father fo̅r you. Fo̅r the father hymself loueth you, because ye haue loued me, and haue beleued that I came out from God. I went out from the father, and came into the wo̅rlde. Again I leaue the wo̅rlde, and go to the father. Iohn. xvi.

His

His disciples saied vnto hym: Lo, nowe thou talkest plainly, and speakest no Prouerbe. Nowe are wee sure that thou knowest all thynges, and nedest not that any man shall aske thee any question: therefore beleue wee, that thou camest frō God. Jesus aunswered them: now ye do beleue. Beholde, the houre draweth nye, and is already come, that ye shalbee skatered euery man to his awne, and shall leaue me alone. And yet am I not alone: for the father is with me. These woordes haue I spoken vnto you, that in me ye might haue peace: for in the worlde shal ye haue tribulaciō: but be of good chere I haue ouercome the worlde.

The Assencion daie.

Proper Psalmes and Lessons.

At Matins.

Psalme. viij.
Psalme. xv.
Psalme. xxj. } The second Lesson. Jhon. xiiij. vntō thend.

At the Communion.



Omnes Gentes plaudite. Psal. xlvij.

Clap your handes together (all ye people:) O syng vnto God with the voyce of melody.

For the Lorde is hye and to bee feared: he is the greate kyng vpon all the yearth.

He shall subdue the people vnder vs: And the nacions vnder our fete.

He shall chose out an heritage for vs: Euen the worshyp of Jacob whom he loued.

God is gone vp with a merye noyes: And the Lorde with the sounde of the trompe.

O syng prayses, syng prayses vnto oure God: O syng prayses, syng prayses vnto our kyng.

For God is the kyng of all the yearth: syng ye prayses with vnderstandyng.

God reigneth ouer ỹ heathē: god sitteth vpō his holy seat.
The princes of the people are ioyned to the people, of the God of Abraham: for God which is very hie exalted, doth defende the earth, as it were with a shylde. Glory be. &c.

The Collect.

GRaunt we beseche the almighty God, that lyke as we do beleue thy only begotten sonne oure lorde to haue ascended into the heauēs: so We may also in harte & minde thether ascende, and with him contynually dwell.

The Epistle.

IN the former treatise (deare Theophilus) we haue spoken of all that Jesus began to do & teache, vntil ỹ daye in which he Was taken vp, after ỹ he through the holy ghost had geuen commaundementes vnto the Apostles, whom he had chosen: to whō he also shewed hi selfe alyue after his passion (& that by many tokens) appearing vnto theim .xl. daies, & speakīg of ỹ kingdom of God, & gathered theim together, & cōmaūded theim ỹ thei should not depart frō Jerusalē: but to waite for ỹ promes of ỹ father, Wherof (saith he) ye haue heard of me. For Jhō truly baptised With water: but ye shalbe baptised With ỹ holy ghost after these few daies. Whē they therfore Were come together, thei asked of him saiyng: lord Wilt ỹ at this time restore again ỹ kingdome of Israel? And he sayd vnto theim: it is not for you to know the times or ỹ seasons Which the father hath put in his owne power. But ye shall receaue power after ỹ the holy ghost is come vpon you. And ye shalbe witnesses vnto me, not only in Jerusalē, but also in all Jury, and in Samaria, & euē vnto the Worldes ende. And When he had spokē these things, While they beheld, he Was taken vp an hie, & a cloude receaued hi vp out of their syght. And While they loked stedfastly vp toWard heauē as he wēt, behold: two men stode by theim in White apparel, which also sayd: ye mē of Galilee, why stand ye gasing vp into heauē? This same Jesus Whiche is taken vp frō you into heauē, shal so come, euen as ye haue sene him go into heauen. Act. i.

The Gospell.

r. xvi. Jelus appeared vnto ẏ eleuē as thei sat at meate: & cast in their teth their vnbelefe, & hardnes of hearte, because they beleued not thē which had sene ẏ he was risen agai frō ẏ dead: and he said vnto thē: go ye into al ẏ world, & preache ẏ gospel to al creatures: he ẏ beleueth & is baptysed shalbe saued. But he ẏ beleueth not shalbe dāned. And these tokēs shal folow thē ẏ beleue: in mine name thei shal cast out deuils, thei shal speke with new tonges, thei shall driue away serpētes. And if thei drinke any deadly thing, it shal not hurt them. They shal lay their hādes on ẏ sicke, & thei shal recouer. So thē whē ẏ lord had spokē vnto thē, he was receiued into heauē, & is on ẏ right hand of God. And thei went furth, & preached euery wher: The lord working with them, & confirming ẏ word with miracles folowing.

¶ Proper psalmes and lessons at Euensong.

Psalm. xviii.
Psalm. lxviii.
Psal. civiii.
} The second lesson Ephe. iiii. vnto the ende.

xlvii

Dominus regnauit. Psalm. xciij.

¶ The sonday after the assencion.

The lord is king & hath put on glorious apparell: the lorde hath put on his apparel, and girded him selfe with strength.

He hath made the round worlde so sure: that it can not be moued.

Euer sence the worlde began, hath thy seate bene prepared: thou art from euerlasting.

The fludds are rysen O lorde, the fludds haue lift vp their noyes: the fludds lift vp their Waues.

The Waues of the sea are mightye, and rage horribly: but the lorde that dwelleth on high is mightier.

Thy testimonies O lorde, are very sure: holines becometh thyne house for euer. Glory. &c. As it Was. &c.

The collect

O God the king of glory, which hast exalted thine only sōne Jesus Christ, w great triūphe vnto thy kingdō

in

in heauen: We beseche the, leaue vs not comfortles, but sende to vs thine holy ghost to comfort vs, and exalt vs vnto the same place whether our sauioure Christe is gone before: Who lyueth and reigneth &c.

The Epistle.

THe ende of all thinges is at hand: be ye therfore sobre, and watche vnto prayer. But aboue all thinges haue feruent loue among youre selues: for loue shall couer the multitude of synnes. Be ye herberours one to another without grudging. As euery man hath receaued the gift, euen so ministre the same one to another as good ministers of the manyfold graces of God. If any man speake, let him talke as the wordes of God. If any mã ministre, let him do it as of the habilitie which God mynistreth to hym: that God in all thinges may be glorified through Iesus Christe, to whom be praise and dominion for euer and euer. Amen. i. Petr. iiij.

The Gospell.

WHen the comforter is come whome I wyll sende vnto you from the father (euen the spirite of truth which proceadeth of the father) he shall testyfye of me. And ye shall beare witnes also, because ye haue bene with me from the begynning. Iohn. xv.

These thinges haue I said vnto you because ye should not be offended. They shall excommunicate you: yea the tyme shall come, that whosoeuer killeth you, wyll thinke that he doth God seruice. And such thinges wyll they do vnto you, because they haue not knowen the father, neither yet me. But these thinges I haue told you, that whan the tyme is come, ye may remẽbre them that I tolde you. These thinges saide I not vnto you at the beginning, because I was present with you. Iohn. xvi.

At the Communion.

¶ Witsonday.

¶ Proper psalmes and lessons at Matins.

Psal. xlviii. } The second lesson Act. x. Then Peter
Psal. lxvii. } opened his mouth vnto the end.
Psal. Cxlv.

At the Communion.

Exultate iusti in domino. Psalm. xxxiij.

REioyce in the lorde O ye ryghteous: for it becommeth well the iuste to be thanckfull.

Prayse the lorde with harpe: synging psalmes vnto him with lute and instrument of ten stringes.

Syng vnto the lorde a new song: syng praises lustely (vnto him) with a good courage.

For the worde of the lord is true: and all his workes are faithfull.

He loueth righteousnes and iudgement: the earth is full of the goodnes of the lord.

By the worde of the lorde are the heauens made: and al the hoostes of them, by the breath of his mouth.

He gathereth the waters of the sea together, as it were vpon a heape: and laieth vp the depe as in a treasure house.

Let all the earth feare the lorde: stande in awe of him all ye that dwell in the worlde.

For he spake and it was done: he commaunded and it stode fast.

The lorde bringeth the counsayll of the heathen to nought: & maketh the deuises of the people to be of none effect (and casteth out the counsailes of princes.)

The counsaill of the lorde shall endure for euer: & the thoughtes of his harte from generacion to generacion.

Blessed are the people whose God is the lorde Jehonah: and blessed are the floke that haue chosen him to be their inheritaunce.

The

The lorde loked doune from heauen and beheld all the chyldren of men: from the habytacion of his dwellyng, he consydereth all them that dwell in the earth.

He fashioneth all the hartes of them: and vnderstandeth their workes.

There is no king that can be saued by the multytude of an hoost: neyther is any mightye man delyuered by much strength.

A horse is counted but a vaine thing to saue a man: neither shall he delyuer any man by his strength.

Behold the eye of the lorde is vpon them that feare him: and vpon them that put their trust in his mercy.

To delyuer their soules from death: & to defend them in the tyme of derth.

Oure soule hath patiently taried for the lorde: for he is oure helpe and oure shylde.

For oure harte shall reioyce in him: because we hoped in his holy name.

Let thy mercifull kyndnesse O lorde be vpon vs: like as we haue put oure trust in the.

Glory be to the father. &c.

As it was in the beginning. &c.

The collect

GOd whiche as vpon this daye hast taught the hartes of thy faithfull people by the sending to them ỹ lyght of thy holy spirite: graũt vs by the same spirite to haue a right iudgement in all thinges & euermore to reioyce in his holy cõfort, through the merites of Christ Jesus our sauiour, who liueth and reigneth with the in the vnitye of the same spirite one God worlde without ende.

The Epistle

Act. ij. WHen thefyftye dayes were come to an ende, they were all with one accorde together in one place. And sodenly there cam a sounde from heauē, as it had bene the comming of a mighty winde, & it filled all the house where they sat. And there appered vnto them clouen tonges, like as they had bene of fyre, and it sat vpō eache one of theim: and they were all fylled with the holy ghost, and began to speake with other tonges, euen as the same spirit gaue them vtteraunce.

Then were dwelling at Jerusalem Jues deuout men, out of euery nacion of them that are vnder heauē. When this was noised about, the multitude came together and were astonied, because that euery man hard them speake with his owne language. They wondred all, and maruailed saiyng among them selues: behold, are not al these which speake of Galylee? And how here we euery man his owne tong, wherin we were borne? Parthians, and Medes, and Elamites, & the inhabyters of Mesopotamia, and of Jury, and of Capadocia, of Pontus and Asia, Phrygia & Pamphilia, of Egipt, and of the parties of Libia, which is beside Siren, and straungers of Rome, Jewes and Proselites, Grekes & Arrabians, We haue harde them speake in oure owne tonges the great workes of God.

The Gospell

Iohn. xiiij. GEsus sayd vnto his disciples: If ye loue me kepe my commaundementes, & I will praye the father, and he shall geue you another cōforter, that he may abyde with you for euer euen the spirite of truthe, whom the worlde can not receiue, because the World seeth him not, neither knoweth him. But ye knowe him: for he dwelleth with you, and shalbe in you. I will not leaue you comfortles: but

Wyl

wyll come to you. Yet a litle whyle and the world seeth me nomore: but ye se me. For I liue and ye shall lyue. That daye shall ye knowe that I am in my father, and you in me, and I in you.

He that hath my cõmaundemẽtes and kepeth them, the same is he that loueth me. And he that loueth me, shalbe loued of my father: and I wyll loue hym, and wyll shewe myne owne selfe vnto hym.

¶ Proper psalmes and lessons at Euensong.

Psalm. Ciiii. } The .ii. lesson. Actes. xix. It fortuned
Psalm. Cxlv. } when Apollo went to Corynthum vnto after these thinges.

¶ Monday in whitson weke.

BE ioyfull in the lorde (al ye landes:) serue the lorde with gladnes, and come before his presence with a song. *Iubilate deo. Psalm. C.*

Be ye sure that the lorde he is good: it is he that hath made vs, and not we our selfe, we are his people and the shepe of his pasture.

O go your way into his gates with thankesgeuing and into his courtes with prayse: be thankefull vnto him, and speake good of his name.

For the lorde is gracious, his mercie is euerlasting: & his truthe indureth from generacion to generacion.

Glory be to the father. &c. As it was in the. &c.

The Collect.

¶ God which &c. (As vpon whit sonday.)

The Epistle

THen Peter opened his mouth & said: of a truthe I perceaue that there is no respect of persons with God, but in al people, he that feareth him, *Act. x.*

and worketh righteousnes is accepted with him. Ye knowe the preaching that God sent vnto the chyldren of Israell, preaching peace by Jesus Christ, whiche is lorde ouer all thinges: Whiche preachyng was publyshed throughout all Jury (and began in Galylee after the baptisme which John preached) how God annointed Jesus of Nazareth with the holye ghost, and with power. Whiche Jesus went about doing good, & healing all that were oppressed of the deuyll, for God was with him. And we are witnesses of all thinges whiche he did in the lande of the Jewes and at Jerusalem, whō they slewe and hanged on a tre: Him God raised vp the third daye and shewed him openly, not to all the people, but vnto vs witnesses (chosē before of God for the same entent) Whiche did eate and drinke with him, after he arose from death. And he commaunded vs to preache vnto the people, and to testifye that it is he, Whiche was ordained of God to be the iudge of quick and dead. To him gene all the prophetes witnesse that through his name whosoeuer beleueth in him shall receaue remissyon of synnes.

Whyle Peter yet spake these wordes, the holy ghost fel on al them which heard the preaching. And they of the circumcision whiche beleued were astonnied as many as came with Peter, because that on the Gentyles also was shed out the gift of the holy ghost: For they heard them speake with tonges and magnifyed God. Then answered Peter: can any mā forbyd water, that these should not be baptised whiche haue receaued the holy ghost as well as we? And he commaunded them to be baptised in the name of the lorde. Then prayed they him to tary a fewe dayes.

The Gospel.

So

SO God loued the worlde, that he gaue his only begotte̅ sonne, that whosoeuer beleueth in him should not perishe, but haue euerlasting lyfe. Iohn.iij.
For God sent not his sonne into the worlde to cō dempne the worlde, but that the worlde through him myght be saued. But he that beleueth on him is not condempned. But he that beleueth not is condempned alredy, because he hath not beleued in the name of the only begotten sonne of God. And this is the condemnacion, that light is come in to the worlde, & men loued darcknes more then light, because their dedes were euel. For euery one that euell doeth, hateth the light, neither cō meth to the lyght, least his dedes should be reproued. But he that doth truth, cōmeth to the light, that his dedes may be knowē, how that thei are wrought in God.

¶ Tuesday.

MY song shalbe of mercye and iudgement: vnto the (O lorde) wyll I syng. Misericordiā. Psalm. Ci.
O let me haue vnderstanding: in the way of Godlines.
When wylt thou come vnto me: I wyll walke in my house with a perfet harte.
I wyll take no wicked thing in hand: I hate the sinnes of vnfaithfulnes, there shall no such cleaue vnto me.
A froward hart shall depart from me: I wyll not knowe a wicked person.
Who so priuely slaundreth his neighbour: him will I destroye.
Who so hath a proude loke and hie stomake: I wyll not suffre him.
Myne eyes loke vnto such as be faithfull in the land: that they may dwell with me.
Who so leadeth a godly lyfe: he shalbe my seruaunt.
There shall no deceiptfull person dwell in my house: he that telleth lyes shall not tary in my syght.

I

I shall sone destroye all the vngodlye that are in the lande: that I may roote out all Wicked doers from the citie of the lorde.

Glory be to the father. &c.

As it was in the beginning. &c.

The Collect.

God whiche. &c. As vpon Witsonday.

The Epistle.

Act. viij. WHen the Apostles whiche were at Jerusalem heard saye: that Samaria had receaued the word of God, they sēt vnto theim Peter & John. Whiche when they were come doune prayed for them, that thei might receaue the holy ghost. For as yet he was come on none of them: but they were baptysed only in the name of Christ Jesu. Then layde they their handes on them and they receyued the holy ghost.

The Gospel.

Iohn. x. VErely verely I say vnto you: he that entreth not in by the doze into the shepfolde, but climeth vp some other way, the same is a theke, & a murtherer. But he that entreth in by the doze: is the shepharde of the shepe: To him the porter openeth, and the shepe heare his voice, & he calleth his owne shepe by name, & leadeth them out. And when he hath sent forth his own shepe, he goeth before them, and the shepe folowe him: for they know his voice. A straunger Will they not folowe, but Will flye from him: for they know not the voice of staungers.

This prouerbe spake Jesus vnto them, but they vnderstode not what thynges they were Whyche he spake vnto them. Then sayd Jesus vnto them agayne: verely verely, I saye vnto you: I am the doze of the shepe. All

euen

(euen as many as come before me) are theues and murtherers, but the shepe did not heare them. I am the dore, by me if any enter in: he shalbe safe, and shall go in and out, and fynde pasture. A theefe cometh not, but for to steale, kyll and destroye. I am come that they myght haue lyfe & that they might haue it more abundauntly.

¶ Trinitie sondaye.

¶ At Matins.

The first lesson Gene. xviii. vnto the end.

The second lesson Math. iii. vnto the end.

¶ At the Communion.

GOd be mercyfull vnto vs and blesse vs: & shewe vs the lyght of thy countenaunce & be mercyful vnto vs. & Deus misereatur. Psal. lxvij.

That thy waye may be knowen vpon earth: thy saluing health amõg al nacions.

Let the people prayse the O God: yea let all the people prayse the.

O let the nacions reioyce and be glad: for thou shalt iudge the folke righteously and gouerne the nacions vpon earth.

Let the people prayse the O God, let all the people prayse the.

Then shall the earth bring forth her increase: and God euen oure owne God shall geue vs hys blessyng.

God shall blesse vs: and all the endes of the worlde shall feare hym.

Glory be to the father, and to the sonne: and to the holy ghost.

As it was in the beginning is now and euer shalbe: worlde without ende. Amen.

The

At the Communion.

The collect.

ALmyghtye and euerlasting God, whiche hast geuen vnto vs thy seruaũtes grace by the confessyon of a true faith to acknowlege the glory of the eternall trinitie, and in the powre of the deume maiestie to worshyp the vnitie: We beseech the ỳ through the stedfastnes of this faith we may euermore be defendid from all aduersytie, whiche liuest and reignest one God world without ende.

The Epistle

Apoc. iiij.

AFter this I loked and behold: A dore was open in heauen & the fyrst voice whiche I hard, was as it were a trompet, talking with me which sayd: come vp hether, & I wyll shew the thynges whiche must be fulfilled hereafter. And immediatly I was in the spirite: And behold, a seate was set in heauen, and one sat on the seate. And he that sat: was to loke vpõ like vnto a Jasperstone: and a Sardin stone. And there was a raigne bowe about the seat in syght like vnto an Emerauld. And about the seat were xxiiii. seates. And vpon the seates. xxiiii. elders sytting clothed in white raiment, & had on their heddes crownes of golde.

And out of the seates proceded lightninges, & thunderynges, and voices, and there were. vii. lampes of fire, burning before the seate, which are the. vii. spirites of God. And before the seate, there was a sea of glasse lyke vnto Chrystall, and in the myddes of the seate, and rounde about the seate, were. iiii. beastes full of eyes, before and behynde. And the fyrst beaste was lyke a Lyon, & the second beast lyke a calfe, and the thyrde beaste, had a face as a man, and the fourth beaste was lyke a flyeng Egle. And the. iiii. beastes had eche one of them syxe wynges about hym, and they

were

were full of eyes within. And they had no rest day neither night saying. Holy, holy, holy, Lorde God almighty whiche was and is, and is to come.

And when those beastes gaue glory and honoure, and thankes to him that sate on the seate (Whiche lyueth for euer & euer) the xxiiii. Elders fell doune before him that sat on the throne, and worshipped him that liueth for euer, & cast their crounes before the throne saying: thou art worthy O Lorde (our God) to receiue glory, and honour, and power, for thou hast created all thynges, and for thy wylles sake they are, and were created.

The Gospel

There was a man of the Phariſes named Nicodemus a ruler of ỹ Jewes. The same came to Jesus by night and sayd vnto him: Rabbi, we knowe that thou art a teacher come from God, for no man could do suche myracles as thou doest, except God were with him. Jesus answered and sayd vnto him: Verely, verely I say vnto thee, except a man be borne from aboue, he cannot see the kyngdom of god. Nicodemꝰ sayd vnto him: how can a mā be borne when he is olde: can he entre into his mothers wombe and be borne againe: Jesus answered, verely, verely I say vnto thee, except a mā be borne of water and of the spirit, he cannot entre into the kyngdome of God. That whiche is borne of the flesshe, is flesshe, and that whiche is borne of the spirit, is spirit. Meruail not thou that I sayd to thee, ye must be borne from aboue. The wynde bloweth where it lusteth, & thou heareſt the soũd therof but thou canst not tell Whence it commeth nor whether it goth: So is euery one that is borne of the spirit. Nicodemus answered & sayd vnto him: how can these thynges be: Jesus answered and sayd vnto him, arte thou a master in Israel and knowest not these thinges: Verely, Iohn. iii.

verely, I say vnto the, we speake that We do knoW, and testifie that We haue seen: & ye receiue not our wytnes. If I haue tolde you yearthly thynges, & ye beleue not: howe shall ye beleue if I tell you of heauenly thynges. And no man ascendeth vp to heauen, but he that came doume frō heauen euen the sōne of mā Whiche is in heauen. And as Moses lift vp the serpent in the wildernes: euen so must the sonne of man be lift vp, that whosoeuer beleueth in him, perishe not, but haue euerlastyng life.

¶ The first sonday after Trinitie sonday.

Beati immaculati, Psal. Cxix

BLessed are those that are vndefiled in the way: and walke in the lawe of the Lorde.

Blessed are they that kepe his testimonies: & seke him With al their Whole hert.

For thei Which do no wickednes: Walke in his Wayes.

Thou hast charged, that We shal diligently kepe thy cōmaundementes: O that my Wayes Were made so direct, that I might kepe thy statutes.

So shall I not be confounded: while I haue respect vnto all thy commaundementes.

I will thanke the With an vnfayned heart: When I shall haue learned the iudgemētes of thy righteousnes.

I wil kepe thy ceremonies: O forsake me not vtterly.

Glory be to the father &c. As it Was in the &c. Amen.

The Collect.

GOD the strength of all theim that trust in thee, mercyfully accept our prayers: And because the Weakenes of our mortall nature can do no good thyng Without thee, graunt vs the helpe of thy grace, that in kepyng of thy commaundementes We may please thee both in will and dede, thorough Jesus Christ our lorde.

The

The Epistle.

DEerely beloued, let vs loue one another: for loue commeth of God. And euery one that loueth, is borne of God and knoweth God. He that loueth not, knoweth not God: for God is loue. In this appereth the loue of God to vs ward, because that god sent his only begotten sonne into the worlde, that we might liue through him. Herein is loue, not that we loued God, but that he loued vs, & sent his sonne to be the agrement for our synnes. i.Ioan.iiii.

Dearely beloued, if God so loued vs, we ought also to loue one another. No man hath seen God at any tyme. If we loue one another, God dwelleth in vs & his loue is perfite in vs. Hereby knowe we that we dwel in him and he in vs: because he hath geuen vs of his spirit. And we haue seen, and do testify that the father sent the sonne to be the sauior of the worlde: whosoeuer confesseth that Iesus is the sonne of God, in him dwelleth God, & he in God. And we haue knowen and beleued the loue that God hath to vs.

God is loue, and he that dwelleth in loue, dwelleth in God, & God in him. Herein is the loue perfect in vs, that we should haue trust in the day of iudgement. For as he is, euen so are we in this worlde. There is no feare in loue, but perfite loue casteth out feare, for feare hath painfulnes. He that feareth, is not perfect in loue. We loue him for he loued vs first. If a man say: I loue God, and yet hate his brother he is a lyar. For how can he that loueth not his brother whō he hath seen, loue God whom he hath not seen? And this cōmaundement haue we of him: that he whiche loueth God should loue his brother also.

The Gospel.

THere was a certaine riche man, whiche was clothed in Purple and fyne white, and fared deliciously euery day: And there was a certaine begger Luc.xvi.

ger named Lazarus whiche lay at his gate ful of sores, desiryng to be refreshed with the crommes whiche fell frō the riche mans borde & no man gaue vnto him. The dogges came also and licked his sores. And it fortuned, that the begger dyed and was caried by the Angels into Abrahams bosome. The richeman also dyed & was buried. And beyng in hell in tormentes, he lifte vp his eyes & sawe Abraham afarre of and Lazarus in his bosome, and he cryed and sayd: father Abraham haue mercy on me, & sende Lazarus, that he may dippe the tippe of his fynger in water, & coole my tongue, for I am tormented in this flame. But Abraham sayd: sonne, remēbre that thou in thy life tyme, receiuedest thy pleasure: & contrarywyse, Lazarus receiued payne: But now he is comforted, and thou art punished. Beyond all this, betwene vs and you there is a great space set, so that they whiche would go frō hence to you cannot: neither may come frō thence to vs. Then he sayd, I pray the therfore father, sende him to my fathers house (for I haue v. brethren) for to warne theim, least they come also into this place of torment. Abraham sayd vnto him: they haue Moses and the Prophetes, let them heare theni. And he sayd: nay father Abrahā, but if one come vnto theim frō the dead, they will repent. He sayd vnto him: If they heare not Moses and the Prophetes, neither will they beleue, though one rose from death againe.

¶ The second sonday.

In quo corrigit. Psal. cxix

Wherwithall shal a yong man clense his way: euen by rulyng himselfe after thy worde.

With my whole heart haue I sought thee: O let me not go wrong out of thy cōmaundementes.

Thy woordes haue I hyd within my heart: that I should not sinne against thee.

Blessed

Blessed art thou O Lord: O teache me thy statutes.

With my lippes haue I been tellyng of al thy iudgementes of thy mouth: I haue had as great delite in the way of thy testimonies, as in all maner of riches.

I will talke of thy commaundementes: and haue respect vnto thy wayes.

My delite shalbe in thy statutes: and I wil not forget thy worde.

Glory be to the father &c. As it was in the &c. Amen.

The Collect.

LOrd make vs to haue a perpetual feare and loue of thy holy name, for thou neuer fayllest to helpe & gouerne them whom thou doest bryng vp in thy stedfast loue: Graunt this. &c.

The Epistle.

MArueil not my brethren though the world hate you. We know that ye are translated frō death vnto life, because we loue the brethren. He that loueth not his brother, abydeth in death. Whosoeuer hateth his brother is a manslear. And ye knowe that no manslear hath eternal life abidyng in him. Hereby perceiue we loue: because he gaue his life for vs: & we ought to geue our liues for the brethren. But whoso hath this worldes good & seeth his brother haue nede: & shutteth vp his compassion from him: howe dwelleth the loue of God in him? My babes let vs not loue in worde, neither in tongue: but in dede and in veritie. Hereby We knowe that we are of the veritie, and can quiet our heartes before him. For if our heart cōdempne vs, God is greater then our heart, & knoweth al thynges. Derely beloued, if our heart cōdempne vs not, then haue we trust to godward: & whatsoeuer We aske, We receiue of him because we kepe his cōmaundemētes & do those thinges which 1.Ioan.iii.

are pleasaunt in his sight. And this is his cõmaundement, that we beleue on the name of his sonne Iesus Christ and loue one another as he gaue cõmaũdement. And he that kepeth his cõmaundementes dwelleth in hun, & he in him, and hereby we knowe that he abydeth in vs euen by the spirit whiche he hath geuen vs.

The Gospel.

Luc. xiii.

A Certaine man ordayned a great supper, & bad many, and sent his seruaunt at supper tyme, to say to thẽ that were bydden, come: for all thynges are nowe ready. And they all at once began to make excuse. The first sayd vnto him: I haue bought a farme, & I must nedes go and see it, I pray the haue me excused. And another sayd: I haue bought v. yoke of Oxen, and I go to proue them, I pray the haue me excused. And another sayd I haue maried a wife and therfore I cannot come. And the seruaunt returned and brought his master woorde againe therof. Then was the good mã of the houle displeased, and sayd to his seruaunt: go out quickely into the stretes and quarters of the citie, and bryng in hither the poore and feble and halt and the blynd. And the seruaunt sayd: Lorde it is done as thou hast cõmaunded, and yet there is roume. And the Lord sayd vnto the seruaunt: go out vnto the hye wayes & hedges, and compel them to come in, that my houle may be fylled. For I say vnto you, that none of thole whiche were bydden, shall tast of my supper.

¶ The third sonday.

Retribue seruo tuo. Psal. Cxix.

O Do well vnto thy seruaunt: that I may liue and kepe thy worde.

Open thou myne eyes: that I may see the wonderous thinges of thy lawe.

I am

I am a straunger vpon yearth: O hyde not thy commaundementes fro me.

My soule breaketh out for the very feruēt desire: that it hath alway vnto thy iudgementes.

Thou hast rebuked the proude: and cursed are they that do erre from thy cōmaundementes.

O turne fro me shame and rebuke: for I haue kept thy testimonies.

Princes also did syt and speake against me: but thy seruaunt is occupied in thy statutes.

For thy testimonies are my delite: & my counsailors.

Glory be to the father and to the sonne &c.

As it was in the beginnyng, is now and euer shalbe: worlde without ende. Amen.

The Collect.

LOrde we beseche the mercifully to heare vs, and vnto whom thou hast geuen an heartie desyre to pray: graunt that by thy mightie ayde we may be defended thorough Jesus Christ our Lorde.

The Epistle.

SUbmit your selfes euery man one to another, knit your selfes together in lowlines of mind. For God resisteth the proud, and geueth grace to the humble. Submit your selues therefore vnder the mightie hand of God that he may exalte you, when the tyme is come. Cast all care vpon him: for he careth for you. Be sober and watche: for your aduersary the deuil as a roaryng Lyon walketh about, seking whom he may deuour: Whom resist stedfast in the fayth, knowyng that the same afflictions are appointed vnto your brethren that are in the worlde. But the God of al grace whiche hath called vs vnto his eternal glory by Christ Jesu, shall his owne selfe (after ye haue suffered a litle 1. Peter. v.

a litle affliction) make you perfect: Settle, strength, and stablishe you. To him be glory and dominion for euer & euer. Amen.

The Gospel.

Luc. xv.

THen resorted vnto him all the Publicans & synners for to heare him. And the Pharises & Scribes murmured saiyng. He receiueth synners, and eateth with theim. But he put furth this parable vnto theim saiyng: what man among you hauyng an hundreth sheepe (if he lose one of theim) doeth not leaue nynty and nyne in the wyldernes, and goeth after that whiche is lost, vntill he fynd it: And when he hath fou̅d it, he layeth it on his shoulders with ioy. And assone as he commeth home, he calleth together his louers and neighbours, saiyng vnto them: Reioyce with me, for I haue found my shepe, whiche was lost. I say vnto you, that likewyse ioy shalbe in heauen ouer one synner that repenteth, more then ouer nynty and nyne iust persones whiche nede no repentaunce.

Either what woman (hauyng ten grotes, if she lose one) doth not light a candle, and swepe the house, & seke diligently till she fynde it: And when she hath found it, she calleth her louers & her neighbors together, saiyng: reioyce with me, for I haue founde the grote whiche I had lost. Lykewyse I say vnto you, shall there be ioy in the presence of the Angels of God, ouer one synner that repenteth.

¶ The fourth sonday.

Adhesit pauimento anima mea. Psal. Cxix.

MY soule cleaueth to the dust: O quicken thou me accordyng to thy worde.

I haue knowleged my wayes & thou heardest me: O teache me thy statutes.

Make

Make me to vnderstande the way of thy cõmaundementes: and so shall I talke of thy wõderous workes.

My soule melteth away for very heauynes, comforte thou me accordyng vnto thy worde.

Take fro me the way of lyeng: and cause thou me to make muche of thy lawe.

I haue chosen the way of trueth: and thy iudgementes haue I layde before me.

I haue stycken vnto thy testimonies: O Lorde confounde me not.

I will runne the way of thy cõmaundementes: when thou hast set my heart at libertie.

Glory be to the father and to the sonne &c.

As it was in the beginnyng, is now and euer shalbe: worlde without ende. Amen.

The Collect.

GOd the protector of all that trust in thee, without whõ nothyng is strong, nothyng is holy, increase and multiply vpon vs thy mercy, that thou beyng oure ruler and guyde, we may so passe through thinges temporall, that we fynally loose not the thynges eternall: Graunt this heauenly father for Iesu Christes sake our Lorde.

The Epistle.

I Suppose that the afflictions of this life, are not worthy of the glory which shalbe shewed vpõ vs. For the feruent desire of the creature abydeth, lokyng when the sonnes of GOD shall appeare, because the creature is subdued to vanitie, against the will thereof, but for his will which hathe subdued the same in hope. For the same creature shalbe deliuered from the bondage of corruption, into the glorious libertie of the sonnes of GOD. For we know Rom. viii.

knowe that euery creature groneth with vs also, and trauaileth in payne, euen vnto this tyme: not onely it, but we also whiche haue the first fruites of the spirite mourne in oure selues also, and wayte for the adoption (of the children of God) euen the deliueraunce of our bodies.

The Gospel.

Luc vi. BE ye merciful as your father also is merciful. Iudge not & ye shal not be iudged: condemne not, and ye shall not be condemned. Forgeue and ye shalbe forgeuen. Geue and it shalbe geuen vnto you, good measure and pressed doune, and shakē together and runnyng ouer, shal men geue into your bosomes. For with ỹ same measure that ye mete withal, shall other men mete to you againe.

And he put furth a similitude vnto thē. Can the blynd lede the blynd: do thei not both fall into the diche: The disciple is not aboue his master: Euery man shalbe perfect, euen as his Master is. Why seest thou a mote in thy brothers eye, but cōsidereſt not the beame that is in thyne owne eye: Either howe canst thou say to thy brother: Brother, let me pull out the mote that is in thyne eye, when thou seest not the beame that is in thyne owne eye. Thou ypocrite, cast out the beame that is in thyne owne eye first, then shalt thou see perfectly to pull out the mote that is in thy brothers eye.

ℂ The v. Sonday.

Legem pone ℔ d. cxix. TEache me, O Lorde, the way of thy statutes: and I shal kepe it vnto the ende.

Geue me vnderstandyng, and I shall kepe thy lawe: yea, I shall kepe it with my whole heart.

Make

Make me to go in the path of thy cõmaundementes: for therin is my desyre.

Enclyne my heart vnto thy testimonies: and not to couetousnes.

O turne away myne eyes, least they beholde vanitie: and quicken thou me in thy way.

O stablishe thy woorde in thy seruaunt: that I may feare thee.

Take away the rebuke that I am afrayde of: for thy iudgementes are good.

Beholde my delite is in thy commaundementes: O quicken me in thy righteousnes.

Glory be to the father and to the sonne &c.

As it was in the beginnyng. &c. Amen.

The Collect.

O Raunt Lorde we beseche thee, that the course of this Worlde may be so peaceably ordred by thy gouernaũce, that thy cõgregacion may ioyfully serue thee in all godly quietnes, thorough Iesus Christ our Lord.

The Epistle.

BE you all of one mynde, and of one heart, loue as brethren, be plentifull, be courteous (meke) not rẽdryng euil for euil, or rebuke for rebuke: but contrary wyse blesse, knowyng that ye are therevnto called, euen that ye should be heires of the blessyng. For he that doth long after life & loueth to see good dayes, let him refrayne his tõgue frõ euil, and his lippes that they speake no guyle. Let him eschewe euil and do good: let him seke peace, and ensue it. For the eyes of the Lorde are ouer the righteous, and his eares are open vnto their prayers. Againe, the feare of the Lorde is ouer them that do euil. 1. Peter. iii.

Moreouer, who is he that wil harme you if ye folow that

that whiche is good: yea, happye are ye, if any trouble happen vnto you for righteousnes sake. Be not ye afraide for any terror of them, neither be ye troubled, but sanctifie the Lord God in your heartes.

The Gospel.

Luc v.



IT came to passe that when the people preased vpon him, to heare the woorde of God (he stoode by the lake of Genazareth) and sawe ii. shippes stand by the lakes syde, but the fisher men were gone out of theim, and were washyng their nettes. And he entred into one of the shippes (whiche pertayned to Symon) and prayed him, that he would thrust out a litle from the lande. And he sat doune and taught the people out of the shippe. When he had left speakyng, he sayd vnto Simon: lanche out into the depe and let slippe your nettes to make a draught. And Symon answered and sayd vnto him: Master we haue labored all night and haue taken nothyng. Neuertheles, at thy cõmaundement, I will lose furth the nette. And when they had this done, they inclosed a great multitude of fishes. But their net brake and they beckened to their felowes (whiche were in the other ship) that they should come and helpe them. And they came and fylled both the shippes, that they sonke againe.

When Symon Peter sawe this he fell doune at Jesus knees, saiyng: Lorde go from me, for I am a synful man. For he was astonied and all that were with him at the draught of fyshes whiche they had taken, and so was also James and Jhon the sonnes of zebede whiche were parteners with Symon. And Jesus sayd vnto Symon: feare not, from hencefurth thou shalt catche men. And they brought the shippes to lande, & forsoke all and followed him.

The

¶ The. vi. Sonday.

LEt thy louing mercye come also vnto me, O Lorde: Euen thy saluacion, according vnto thy worde. Et veniat super me Psalm. cxix.

So shall I make answere vnto my blaspheamers: For my trust is in thy worde.

O take not the worde of thy truth vtterly out of my mouthe: for my hope is in thy iudgementes.

So shall I alwaie kepe thy law: yea, for euer & euer.

And I wyll walke at libertie: For I seke thy commaundementes.

I wyll speake of thy testimonies also, euē before kinges: and wyll not be ashamed.

And my delyght shalbee of thy commaundementes: whiche I haue loued.

My handes also wyll I lift vp, vnto thy commaundementes whiche I haue loued: and my study shalbe in thy statutes.

Glory be to the father. &c.

As it was in the beginning. &c.

The collect.

GOD which hast prepared, to them that loue the, suche good thynges as passe all mannes vnderstanding: Powre into oure hartes, suche loue towarde the, that we louing the, in all thinges may obtayne thy promises, which excede al that we can desyre: thorough Jesus Christ our lorde.

The Epistle.

KNowe ye not, that all we whiche are baptised in Jesu Christ, are baptised to dye with hym: Wee are buried then with hym by baptisme for to dye: that likewyse as Christ was raised from death, by the glory of the father, euen so wee also should walke in a newe life. For if we be graft in death like vnto hym: euen so shall we be partakers of the re- Rom. vi.

surrection: Knowing this, that our olde man is crucified with hym also, that the body of synne, might vtterly be destroyed that hēcefurth we should not be seruaūtes vnto synne. For he that is dedde, is iustifyed from synne.

Wherfore, if we be dedde with Christ, we beleue, that we shal also liue with him, knowing that Christ beyng rayſed from death, dieth no more. Death hath no more power ouer hym. For as touching that he died, he dyed concerning synne once. For as touching that he liueth, he liueth vnto God: Likewise consyder ye also, that ye are dedde, as touching synne, but are aliue vnto God, through Jesus Christ our Lorde.

The Gospell.

Matth. v.

JESUS sayed vnto his disciples, except youre ryghteousnesse exceede the ryghteousnes of the Scribes and Pharises, ye can not entre into the kyngdome of heauen. Ye haue harde that it was saied vnto theim of the old tyme. thou shalte not kyll: Whosoeuer kylleth, shalbe in daunger of iudgement. But I saye vnto you: that whosoeuer is angery with his brother (vnadvysedly) shalbe in daunger of iudgement. And whosoeuer saie vnto his brother, Racha, shalbe in daunger of a counsayl. But whosoeuer saieth, thou foole, shalbe in daunger of hell fyre. Therefore, if thou offereſt thy gift at the alter, and there remembreſt that thy brother hath ought againste the, leaue there thyne offring before the Altar, and go thy waye first, and be reconsyled to thy brother, and then come and offer thy gift.

Agree with thyne aduersary quickly, Whyleſt thou art in the waie with hym, leaſt at any tyme the aduersary, deliuer the to the Judge, and the Judge deliuer

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the to the minister, and then thou be cast into prison. Verely I saie vnto the, thou shalt not come out thence tyll thou haue paied the vttermost farthing.

¶ The. vij. Monday.



Thinke vpon thy seruaunt, as cõcerning thy worde: wherin thou hast caused me to put my trust. Memor esto. Psalm. cxix.

The same is my comfort in my trouble: for thy word hath quickened me.

The proude haue had me exceedingly in derision: yet haue I not shrynked from thy lawe.

For I remembred thine euerlasting iudgementes, O Lorde: and receiued comfort.

I am horribly afraied: For the vngodly, that forsake thy lawe.

Thy statutes haue been my songes: In the house of my pilgrimage.

I haue thought vpon thy name, O lord in the night season: and haue kept thy lawe.

This I had: Because I kept thy commaundementes.

Glory be to the father, and to the sonne: and to the holy ghoste.

As it was in the beginning, is now and euer shalbe: worlde without ende. Amen.

The collect.

Lorde of all power and might, whiche art the author and geuer of all good thinges, graffe in our hartes the loue of thy name, increase in vs true religion, norishe vs with all goodnes and of thy great mercie, kepe vs in the same: Through Iesus Christ our lorde.

The Epistle.

Rom. vi.

I Speake grosly, because of the infirmitie of your flesshe. As ye haue geuen your membres seruauntes to vnclennes and to iniquite (from one iniquitie to another) euen so nowe geue ouer your membres seruauntes vnto righteousnes, that ye maye be sanctified. For when ye were the seruauntes of sinne, ye were voide of righteousnes. What fruite had ye then in those thynges, wherof ye are now ashamed? For the ende of those thinges are death. But nowe are ye deliuered from synne, and made the seruauntes of God, and haue your fruite to be sanctified, and the ende euerlasting life. For the reward of sinne is death, but eternall life is the gift of God: through Jesus Christ our lorde.

The Gospell.

Mat. viij.

IN those daies, when there was a very great compaignie, and had nothyng to eate: Jesus called his disciples vnto him, and said vnto theim: I haue compassion on the people, because they haue been nowe with me thre daies, and haue nothing to eate: And if I sende theim awaye fasting to their awne houses, they shall faint by the way: for diuerse of theim came from farre. And his disciples aunswered him: where should a man haue bread here in the Wyldernesse, to satisfye these? And he asked theim, howe many loaues haue ye? They said, seuen. And he commaunded the people to sytte doune on the ground. And he tooke the seuen loaues: And when he had geuen thankes, he brake and gaue to his disciples, to sette before theim. And they did sette theim before the people. And they had a fewe smal Fishes. And whē he had blessed, he commaunded theim also to bee sette

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before them. And they did eate, and were suffised. And they toke vp of the broken meate that was lefte, seuen Baskettes full. And thei that did eate were about foure thousand. And he sent them awaye.

¶ The. viij. Sondaye.

THou art my portion, O lorde: I haue promised to kepe thy lawe. Portio mea dom̃e. Psal. C. xix.

I made mine humble peticion in thy presence with my whole harte: O be mercifull vnto me, according vnto thy worde.

I call mine awne wayes to remembraunce: and turne my fete vnto thy testimonies.

I made haste: & prolonged not to kepe thy commaundementes.

The congregacion of the vngodly haue robbed me: But I haue not forgotten thy lawe.

At midnight wyll I ryse, to geue thankes vnto the: Because of thy righteous iudgementes.

I am a compaignion of all them that feare the: and kepe thy commaundementes.

The yearth, O lorde, is full of thy mercie: O teache me thy statutes.

Glory be to the father, and to the sonne: and to the holy Ghoste.

As it was in the beginning, is now and euer shalbe: worlde without ende. Amen.

The collect.

GOD whose prouidence is neuer deceiued, we humbly beseche thee, that thou wylt put awaye from vs all hurtfull thynges, and geue those thynges which be profitable for vs:

Through Jesus Christ our Lorde.

The Epistle.

Rom. viij.

BRethren we are debters not to the flesh, to liue after the flesh. For if ye liue after the flesh, ye shall dye. But if ye (through the spirite) doo mortifye the dedes of the body, ye shal liue. For as many as are led by the spirite GOD, they are the sonnes of GOD. For ye haue not receiued the spirite of bondage to feare any more, but ye haue receiued the spirite of adoption, wherby we crie: Abba father. The same spirite certifieth our spirite, that we are the sonnes of God. If we be sonnes, then are we also heires, the heires I meane of God, and heires annexed with Christ: if so be that we suffre with hym, that we maye be also glorifyed together with hym.

The Gospell.

Mat. vij.

BEware of false prophetes, which come to you in shepes clothing, but inwardly they are rauening wolues. Ye shall knowe theim by their fruites. Do men gather Grapes of Thornes? Or Fygges of Thistles? Euen so euery good tree bryngeth furth good fruite: But a corrupt tree, bryngeth furthe euyll fruite. A good tree cannot bryng furth bad fruites, neyther can a bad tree bryng furth good fruite. Euery tree that bryngeth not furth good fruite, is hewen doune and cast into the Fire. Wherfore, by their fruites ye shall knowe theim. Not euery one that saieth vnto me, Lorde, Lorde, shall enter into the kyngdome of heauen: But he that doeth

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the wyll of my father whiche is in heauen, he shall entre into the kyngdome of heauen.

¶ The. ix. Sondaie.

LOrde, thou hast delt graciously with thy seruaunt: according vnto thy worde. Bonitatem. Psal. cxix.

O learne me true vnderstandyng, and knowlege: For I haue beleued thy commaundementes.

Before I was troubled I went wrong: But nowe I haue kept thy worde.

Thou arte good and gracious: O teache me thy statutes.

The proude haue inmagined a lye agaynst me: But I wyll kepe thy commaundementes with my whole harte.

Their harte is as fat as braune: But my delyte hath ben in thy lawe.

It is good for me that I haue ben in trouble: That I maie learne thy statutes.

The lawe of thy mouth is derer vnto me: then thousandes of gold and siluer.

Glory be to the father, and to the sonne: and to the holy Ghoste.

As it was in the beginning, is now and euer shalbe: worlde without ende. Amen.

The collect.

GRaunt to vs lorde we beseche the, the spirite to thinke, and do alwaies suche thynges as be rightfull, that we which cannot be without the, maye by the be able to liue according to thy will: Through Jesu Christ our Lorde.

The Epistle.

1.Cor.x. BRethren, I would not that ye should be ignorant, howe that oure fathers were all vnder the Cloude, and all passed through the Sea, and were all baptised vnder Moses in the Cloude, and in the Sea, and did all eate of one spirituall meate, and did all drinke of one spirituall drinke. And they dranke of the spirituall Rocke that folowed theim, whiche Rocke was Christ. But in many of theim had God no delyght. For they were ouerthrowen in the wildernesse.

These are ensamples to vs, that we should not lust after euill thinges, as they lusted. And that ye should not be worshippers of ymages, as were some of them accordyng as it is writte. The people sat doune to eate and drinke, and rose vp to playe. Neither let vs be defiled with fornication, as some of them wer defiled with fornication, and fell in one daye thre and twentie thousande. Neyther let vs tempt Christe as some of them tempted, & were destroyed of serpentes. Neyther murmure ye, as some of them murmured, and were destroyed of the destroyer.

All these thynges happened vnto theim for ensamples: But are written to put vs in remembraunce, whome the endes of the worlde are come vpon. Wherfore lette hym that thynketh he standeth, take hede least he fall. There hath none other temptacion taken you, but suche as folowed the nature of mā. But God is faithfull, whiche shal not suffre you to be tempted aboue your strength: but shall in the mid-

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des of the temptacion make away, that ye may be able to beare it.

The Gospell.

IESUS saied vnto his disciples, there Luc. xvi.
was a certayne riche manne, whiche had a Stewarde, and thesame was accused vnto hym, that he had wasted his goodes. And he called hym, and saied vnto him: how is it, that I heare this of the? Geue accoumptes of thy Stewardshyp, for thou maiest be no longer Steward. The Steward saied within hymselfe: what shal I do? For my maister taketh awaye from me the Stewardeshippe. I cannot digg, and to begg I am ashamed. I wote what to do, that when I am put out of the Stewardshyp, they may receiue me into their houses.

So when he had called all his Masters debters together, he sayed vnto the first, how muche owest thou vnto my Master? And he saied an hundred tunnes of oyle. And he saied vnto him, take thy Byll, and sytte doune quickly, and write fifte. Then saied he to another, how muche owest thou? And he saied an hundred quarters of wheate. He saied vnto hym, take thy Byll and write fourescore. And the Lorde commended the vniust Steward, because he had doen wysely. For the children of this worlde are in their nacion, wyser then the children of light. And I saye vnto you: Make you frendes of the vnrighteous Mammon, that when ye shall haue nede, they may receiue you into euerlastyng habitations.

The. x. Sonday.

Thy

Manus tuæ. Psalm. cxix.



Thy handes haue made me and fashioned me: O geue me vnderstãding, that I may learne thy commaundementes.

They that feare the wyll be glad, when they se me: Because I haue put my trust in thy worde.

I knowe, O lorde, that thy iudgementes are right: and that thou of very faithfulnes, hast caused me to bee troubled.

O let thy mercifull kindnes bee my comfort: According vnto thy worde vnto thy seruaunt.

O let thy louing mercies come vnto me, that I may liue: For thy lawe is my delight.

Let the proude be confounded, for they go wickedly about to destroy me: But I wil be occupied in thy commaundementes.

Let suche as feare the, and haue knowen thy testimonies: be turned vnto me.

O let my harte be founde in thy statutes: that I be not ashamed.

Glory be to the father and to the sonne. &c.

As it was in the beginning. &c.

The collect.

Let thy mercyfull eares, O Lorde, be open to the prayers of thy humble seruauntes, and that their maye obteyne their petitions, make theim to aske suche thinges as shal please the: Through Jesus christ oure Lorde.

The Epistle.

1. Cor. xij.

Concerning spirituall thynges (brethren) I would not haue you ignorant. Ye knowe that ye were Gentyles, and went your waies vnto the dumme ymages, euẽ as ye were led. Wherefore I declare vnto you, that no man speakyng by

by the spirite of God, confesseth Iesus. Also no man can saye, that Iesus is the Lorde, but by the holy Ghoste. There are diuersities of giftes, yet but one spirite. And there are differences of administrations, and yet but one Christe. And there are diuerse maners of operations, and yet but one God, which worketh all in all.

To euery man the spirite is geuen to profite withall. For to one is geuen through the spirite, the vtterance of wisedome: to another is geuen the vtterance of knowledge by the same spirite: To another is geuen faith by the same spirite: To another the gift of healing by the same spirite. To another power to do miracles: To another prophesie: To another Iudgement to discerne spirites. To another diuerse tongues. To another the interpretation of tongues: But these all worketh euen the selfe same spirite, deuidying to euery man a seuerall gifte, euen as he will.

The Gospell.

AND when he was come nere to Ierusalem, Luc. xix.
he beheld the citie, and wept on it saiyng: If thou haddest knowen those thinges, which belong vnto thy peace, euen in this thy daye, thou wouldest take hede. But nowe are they hid from thine eyes. For the daies shall come vnto the, that thy enemies shal also cast a banke about the, and compasse the rounde, and kepe the in on euery syde, and make the euen with the grounde, and thy children whiche are in the. And they shall not leaue in the one stone vpon another, because thou knowest not the tyme of thy visitacion. And he went into the Temple, & began to cast out theim that solde therin, and them that bought saiyng vnto them: It is Written, my house is the house of prayer: but ye haue made it a denne of theues. And he taught dayly in the Temple.

¶ The

¶ The .xi. Sonday.

Verſcit. Pſalm. Cxix.

MY ſoule hath longed for thy ſalnation: and I haue a good hope, becauſe of thy worde.

Myne eyes long ſore for thy Worde ſayng: O when wylt thou comfort me?

For I am become like a bottell in the ſmoke: yet doo I not forget thy ſtatutes.

How many are the daies of thy ſeruaũt: Whē wilt thou be auenged of them that perſecute me.

The proude haue digged pittes for me: whiche are not after thy lawe.

All thy commaundementes are true: Thei perſecute me falſely, O be thou my helpe.

They had almoſte made an ende of me vpon yearth: but I forſake not thy commaundementes.

O quicken me after thy louing kindnes: and ſo ſhall I kepe the teſtimonies of thy mouthe.

Glory be to the father, and to the ſonne. &c.

As it was in the beginning. &c.

The collect.

GOD which declareſt thy almightie power, moſte chiefly in ſhewing mercie and pitie: geue vnto vs abundauntly thy grace, that we running to thy promiſes, maye be made partakers of thy heauenly treaſure: through Jeſus Chriſt our lorde.

The Epiſtle.

1. Cor. xv.

BRethren, as parteining to the Goſpell, which I preached vnto you, Which ye haue alſo accepted, and in the whiche ye continue, by the which ye are alſo ſaued: I do you to wete after what maner I preached vnto you, if ye kepe it, except ye haue beleued in vaine. For firſte of all I deliuered vnto you, that whiche I receiued, howe that Chriſt died for oure ſynnes, agreeing to the ſcriptures:

res: and that he was buried, and that he rose again the third day according to the scriptures: And that he was seen of Cephas, then of the .xii. After ỳ he was sene of mo then fiue hundreth brethren at once, of which many remayne vnto this day, and many are fallē a slepe. After that appeared he to James, then to al the Apostles. And last of all he was seen of me, as of one that was borne out of due tyme. For I am ỳ least of the apostles, whiche am not worthy to bee called an Apostle, because I haue persecuted the congregacion of God. But by the grace of God, I am that I am. And his grace whiche is in me: was not in vaine. But I labored more aboundātly then they all, yet not I but the grace of God whiche is in me. Therfore, whether it were I or they, so we preached, and so ye haue beleued.

The Gospel.

Christ tolde this parable vnto certaine which trusted in them selues that they wer perfect & dispised other. Two men went vp into the temple to praye, the one a Pharise & the other a Publican. The Pharisie stoode and praied thus with him selfe. God I thāke thee that I am not as other mē are, extorsioners, vniust, adulterers, or as this Publicā I fast twise in the weke: I gene tythe of al that I possesse. And the Publicā stāding a farre of, would not lift vp his eyes to heauē, but smote his brest saiyng: God be mercyful to me a synner. I tell you, this man departed home to his house iustified more thē the other. For euery manne that exalteth him selfe shalbe brought lowe: And he that humbleth him selfe shalbe exalted. Luce. xviij. xviij

¶ The .xii. sonday.

O Lorde, thy worde indureth for euer in heauen. Thy truth also remayneth from one generacion to another: thou hast layde the foundaciō of the yearth and it abydeth. In eternum domine. Psal. C. xix.

They cõtynue this day, accordyng to thyne ordinaũces: for all thynges serue thee.

If my delite had not been in the lawe: I should haue perished in my trouble.

I will neuer forget thy commaundementes: for with them thou hast quickened me.

I am thyne, Oh saue me: for I haue sought thy commaundementes.

The vngodly layde waite for me to destroy me: but I will consider thy testimonies.

I see that all thynges come to an ende: but thy commaundementes are exceadyng broade.

Glory be to the father and to the sonne: & to the. &c. As it was in the beginnyg is now and euer. &c. Amen.

The Collect.

ALmightie and euerlastyng God, whiche arte alwayes more ready to here then we to pray, And art wont to geue more then eyther we desire or deserue: Powre doune vpon vs the aboundaũce of thy mercy, forgeuyng vs those thinges whereof oure conscience is afrayde, and geuyng vnto vs that that oure prayer dare not presume to aske, thorough Jesus Christ our Lorde.

The Epistle.

ij. Cor. iij.

SAche trust haue we thorough Christ to God ward, not that we are sufficient of our selfs, to thinke any thing as of our selfes, but if we be able vnto any thing, the same commeth of God, whiche hath made vs hable to minister the newe testament, not of the letter, but of the spirit: For the letter kylleth, but the spirit geueth life. If the ministraciõ of death thorough the letters figured in stones, was glorious, so that the children of Israel could not behold the face of Moses, for the glory of his countenaunce (whiche glory is done awaye) Why shall not the ministracion of the

the spirite be much more glorious, for if the ministracio of condemnation be glorious, muche more doth the ministracion of righteousnes excede in glory.

The Gospel.

IEsus departed from the coastes of Tyre and Sydon, and came vnto the sea of Galylee through the middes of the coastes of the .x. cities. And they brought vnto him one that was deaffe, & had an impediment in his speche, and thei praied him to put his hand vpō him. And when he had takē him aside from the people, he put his fyngers into his eares, and did spit, and touched his tongue & loked vp to heauen & sighed and said vnto him: Ephata, that is to saye, be opened. And straight way his eares were opened, and the string of his tongue was loosed, and he spake plaine. And he commaūded them that he should tell no man. But the more he forbad them, so much the more a great deale thei published, sayyng: He hath done all thinges well, he hath made both the deaffe to heare and the domme to speake. Math. vij. Marci vij.

¶ The .xiii. Sonday.

LOrde, what loue haue I vnto thy lawe: all the day long is my study in it. Quomodo dilexi Psal. Cxix.

Thou, thorough thy cōmaundementes hast made me wyser then my enemies: for they are euer with me.

I haue more vnderstandyng then my teachers: for thy testimonies are my study.

I am wiser then the aged: because I kepe thy commaundementes.

I haue refrained my feete from euery euil way: that I may kepe thy worde.

I haue not shrinked from thy iudgementes: for thou teachest me.

O howe swete are thy wordes vnto my throte: yea, sweter then hony vnto my mouth.

Through thy commaundementes I get vnderstanding: therfore I hate all wicked wayes.

Glory be to the father, and to the sonne. &c.

As it was in the beginning. &c.

The collect.

ALmightie and mercifull God, of whose only gyft it commeth that thy faythfull people do vnto the true and laudable seruice: graūt we beseech the that we may so runne to thy heauenly promises, that we fayle not fynally to attaine the same, through Jesus Christ oure lorde.

The Epistle.

Gal. iij



To Abraham & his sede wer the promises made. He saith not in his sedes, as in many: but in thy sede, as of one, which is Christ. This I say, that the law which began afterward, beyond. viii. C. & xxx. yeres, doth not disanul ỹ testamēt that was cōfirmed afore of God vnto Christ warde, to make the promise of none effecte. For if the inheritaūce come of the law, it commeth not nowe of promes. But God gaue it to Abrahā by promise. Wherfore then serueth the lawe? The law was added because of transgression (til the sede came, to whō the promise was made) & it was ordained by Angels in the hand of a mediator. A mediator is not a mediator of one: But God is one. Is the lawe then against the promise of God? God forbid. For if there had ben a lawe geuen whiche could haue geuē life: then no doubt righteousnes should haue come by the law. But the scripture concludeth al thinges

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ges vnder lynne, that the promise by the fayth of Jesus Christ should be geuen vnto them that beleue.

The Gospel.

HAppy are the eyes whiche see the thynges ye see. For I tel you, that many prophetes & kinges haue desired to se those thiges which ye see, & haue not seen them, & to heare those thinges whiche ye heare, and haue not heard them. Luc. x.

And behold, a certaine lawyer stode vp and tempted him saiyng: Master, What shal I do to inherite eternal life? he sayd vnto him: what is written in the lawe, how readest thou, and he answered and sayd: Loue the lorde thy god with al thy heart, and with all thy soule, & with all thy strength and with all thy minde: and thy neighbour as thy selfe And he sayd vnto him: Thou hast answered right. This do and thou shalt liue: but he willyng to iustifie himselfe, sayd vnto Jesus: And who is my neighbor: Jesus answered and sayd: A certayne mā discended frō Jerusalem to Hierico, & fel amōg theues whiche robbed him of his rayment and wounded him and departed, leauing him halfe dead: and it chaunced that there came doune a certaine priest that same way, and when he sawe him he passed by. And likewyse a Leuite, when he wēt nye to the place came and looked on him, and passed by. But a certaine Samaritane as he iorneyed, came vnto him: and when he sawe him, he had compassion on him and went to and bounde vp his woundes, and powred in oyle and wyne, and set him on his own beast, and brought him to a common inne, and made prouision for him. And on the morowe, when he departed, he tooke out two pence, and gaue them to the hoste, and sayd vnto him: Take cure of him, and whatsoeuer thou spendest more, when I come againe I will recōpence thee. Which now of these thre thinkest thou

was neighbour vnto him that fel among the theues: & he sayd: he that shewed mercy on him. Then sayd Jesus vnto him: go, and do thou likewise.

¶ The .xiiij. Sonday.

Lucerna pedibus meis. Psal. C. xix.

THy worde is a lanterne vnto my fete: & a light vnto my pathes.

I haue sworne, and am stedfastly purposed: to kepe thy righteous iudgementes.

I am troubled aboue measure: quicke me O Lorde according vnto thy worde.

Let the free will offerynges of my mouth please the, O Lorde: and teache me thy iudgementes.

My soule is alwaye in my hande: yet do I not forget thy lawe.

The vngodly haue layd a snare for me: but yet swarued I not from thy commauudementes.

Thy testimonies haue I claimed as myne heritage for euer: and why? they are the very ioy of my heart.

I haue applied my heart to fulfyl thy statutes alway: euen vnto the ende.

Glory be to the father and to the sonne, &c.

As it was in the beginnyng is now and, &c.

The Collect.

ALmightie & euerlasting god, geue vnto vs the increase of fayth, hope, & charitie, and that we may obtayne that whiche thou doest promise: make vs to loue that which thou doest cõmaunde, thorough Jesus Christ our Lorde.

The Epistle

Ilay

I Saye walke in the spirit, and fulfyll not the lust of the flesshe. For the flesshe lusteth cõtrary to the spirit, and the spirit contrary to the flesshe: these are contrary one to another, so that ye cannot do whatsoeuer ye would. But and if ye bee led of the spirit, then are ye not vnder the lawe. The dedes of the flesshe are manifest, whiche are these, adultry, fornicacion, vnclẽnesse, wantonnesse, worshipyng of images, witchcraft hatred, variãce, zele, wrath, strife sedicion, sectes, enuiyng, murder, dronkennes, gluttony, & suchelike: of the which I tel you before, as I haue told you in tyme past, that they whiche cõmit suche thinges, shal not be inheritors of the kyngdõ of God. Contrarily, the fruit of the spirit, is loue, peace, long sufferyng, gentlenes, goodnes, faythfulnes, mekenes, tẽperancie. Against suche there is no law. They truely that are Christes, haue crucifyed the flesshe with the afflictions and lustes. Gal. v.

The Gospell.

AND it chaunced as Jesus went to Jerusalẽ he passed through Samaria and Galile. And as he entred into a certaine toune, there met with him. x. menne that were lepers. whiche stoode afarre of, and put furth their voyces & sayd: Jesu master haue mercy vpon vs. When he sawe theim, he sayd vnto them: go shewe your selues vnto the priestes. And it came to passe, that as they went, they were clensed. And one of them, when he saw that he was clensed turned backe againe, and praised God, and fel doune on his face at his fete, and gaue him thãkes. And the same was a Samaritane. And Jesus answered, and sayd: Are there not. x. clensed: but where are those. ix: There are not foũde that returned againe to geue God prayse saue only this straunger. And he sayd vnto him: arise, go thy way, thy fayth hath made the whole. Luc. xvij.

The

The.xv. Sonday.

Iniquos odio habui Psal. C. xix.

I hate thē that imagine euil thynges: but thy lawe do I loue.

Thou art my defēce & shylde: and my trust is in thy worde.

Away fro me ye Wicked: I will kepe the cōmaundementes of my God.

O stablishe me accordig vnto thy worde, that I may liue: and let me not be disappointed of my hope.

Holde thou me vp, and I shalbe safe: yea my delite shalbe euer in thy statutes.

Thou hast trodē doune al thē that departed frō thy statutes: for they imagyne but deceipt.

Thou puttest away all the vngodly drosse: therfore I loue thy testimonies.

My flesshe trēbled for feare: and I am afrayde of thy iudgementes.

Glory be to the father and to the sonne: & to the. &c.

As it was in the beginning is now and euer. &c.

The Collect

KEepe we beseche the O Lorde thy Churche with thy perpetual mercy, & because the frailtie of mā without the cannot but fall: Kepe vs euer by thy helpe and leade vs to all thynges profitable to our saluation, thorough Jesus Christ our Lorde.

The Epistle.

Gal. vi.

SEe, howe large a letter I haue writtē vnto you with myne owne hande. As many as desire with outward apperāce to please carnally, thesame constraine you to be circumcised, only lest they should suffre persecutiō for the crosse of Christ. For they theimselues whiche are circumcised kepe not the law, but desyre to haue you circūcised, that they might reioyce in your flesshe.

God

God forbid that I should reioyce, but in the crosse of oure lorde Jesu Christ wherby the worlde is crucifyed vnto me, and I vnto the world. For in Christ Jesu neither circūcision auaileth any thing at al, nor vncircumcisiō: but a new creature. And as many as walke accordyng vnto this rule, peace be on them, & mercy, and vpō Israell that partaineth to God. From hencefurth, let no man put me to busynes: for I beare in my body the markes of the lorde Jesu. Brethren, the grace of oure lorde Jesu christ be with your spirite. Amen.

The Gospell.

NO man can serue two masters, for either he shall hate the one and loue the other, or elles leane to the one, and despyse the other: ye can not serue God & Mammon. Therfore I saye vnto you: be not carefull for your lyfe what ye shal eate or drinke, nor yet for your bodie, what rayment ye shall put on. Is not the life more worth then meate, and the body more of value then raiment? Behold the foules of the aire, for they sowe not, neyther do they reape, nor cary into the barnes: and your heauenly father fedeth them. Are ye not muche better then they? Math. vi.

Which of you (by taking carefull thought) can adde one cubite vnto his stature? And why care ye for rayment: Consyder the lylyes of the felde how they growe. They labour not: neither do they spinne. And yet I say vnto you, that euen Salomō in al his roialtie was not clothed like none of these. Wherfore, if God so clothe the grasse of the felde (whiche though it stand to day, is to morowe cast into the fornace:) shall he not muche more do the same for you, O ye lytle of fayth?

Therfor, take no thought, saiyng: What shal we eate, or What shal we drinke or Wherwith shal we be clothed?

after

after all these thinges doth the Gentiles seke. For your heauenly father knoweth that ye haue nede of all these thinges. But rather seke ye fyrst the kingdom of God, and the righteousnes therof, & all these thinges shalbe ministred vnto you.

Care not then for the morow, for to morow daye shall care for it selfe: sufficient vnto the daye is the trauayle therof.

ℂ The. xvi. sonday.

Feci iudicium. Psalm Cxix.

I Deale with the thing that is lawfull & right: O geue me not ouer vnto mine oppressours.

Make thou thy seruaũt to delite in ỳ which is good: that the proude do me no wrong.

Myne eyes are wasted awaye with looking for thy health: and for the worde of thy righteousnes.

O deale with thy seruaunt accordig vnto thy louing mercy: and teache me thy statutes.

I am thy seruaunt: O graunt me vnderstãding, that I may knowe thy testimonies.

It is tyme for the Lorde to laye to thine hande: for they haue destroyed thy lawe.

For I loue thy commaundementes: aboue gold and precious stone.

Therfore holde I straight al thy cõmaundementes: and all false wayes I vtterly abhorre.

Glory be to the father. &c.

As it was in the beginning. &c.

The collect.

LOrde we beseche the, let thy cõtinuall pitie cleanse and defende thy cõgregacion, and because it can not continue in safetie without thy succour, preserue it euermore by thy helpe and goodnesse, thorough Jesus Christ oure lorde.

The

The Epistle.

I Desire that you faint not because of my tribu Epist.iij.
lacions that I suffre for your sakes: which is your prayse. For this cause I bowe my knees vnto the father of our lord Jesus Christ, Whiche is the father of all that is called father in heauen & in yearth, that he would graunt you according to the riches of his glory, that he may be strēgthed with might by his spirite in the inner man, that Christ may dwel in your heartes by fayth, that ye beyng rooted and grounded in loue, might be able to comprehende with al saintes what is the bredth and length, depth and heigth: & to knowe the excellēt loue of the knowlege of Christ, that ye might be fullfylled with all fulnes, whiche commeth of God. Unto him that is able to do excedyng aboundantly aboue all that We alke or thinke according to the power that worketh in vs, be praise in the cōgregacion by Jesus Christ, throughout al generacions frō tyme to tyme. Amen.

The Gospel.

ANd it fortuned that Jesus went into a cytie Luc.vij.
called Naim, and many of his disples went With him, and muche people. When he came nye to the gate of the citie, beholde there was a dead man caried out, which Was the only sonne of his mother, and she was a wydow, & muche people of the citie Was with her. And when the lord sawe her, he had compassion on her, and sayd vnto her, wepe not. And he came nye, and touched the coffyn, and they that bare him stode styl. And he sayd, yongmā, I saye vnto thee aryse. And he that was dead, sate vp, & began to speake. And he deliuered hym to his mother. And there came a feare on theim all And they gaue the glorye vnto God, saiyng: A great prophet is risen vp among vs, and God hath visited his people. And this rumor of him went furth throughout al Jury, and throughout al the regions Whiche lye round about.

The

The.xvii.sonday.

Mirabilia. Psal.cxix.



Thy testimonies are wonderful: therefore doth my soule kepe them.

When thy Worde goeth furth: it geueth light & vnderstādyng euē vnto the simple.

I opened my mouth & drue in my breath: for my delite was in the cōmaūdemētes.

O looke thou vpon me, and be mercyful vnto me: as thou vsest to do vnto those that loue thy name.

Order my steppes in thy worde: and so shall no wickednes haue dominion ouer me,

O deliuer me from the wrongfull dealynges of mē: and so shal I kepe thi commaundementes.

Shewe thy light of thy countenaunce vpon thy seruaunt: and teache me thy statutes.

Myne eyes gushe out with Water: because men kepe not thy lawe.

Glory be to the father and to the sonne: and to the. &c.

As it was in the beginnyng is now and euer. &c.

The Collect

Worde we praye thee, that thy grace may alwaies preuent, and folowe vs, and make vs continually to be geuen to all good Workes, thorough Iesus Christ oure Lorde.

The Epistle.

Ephe. iiij.

I (whiche am a prisoner of the Lordes) exhort you, that ye walke worthy of the vocacion wher with ye are called With all lowlynes & mekenes, With humblenes of minde, forbearyng one another through loue, and be diligent to kepe the vnitie of the spirit through the bōd of peace, beyng one body and one spirit, euē as ye are called in one hope of your callyng. Let there be but one Lorde, one faith, one baptisme, one God and father of all, which is aboue all, and through all, and in you all.

The

The Gospell.

IT chaũced that Jesus went into the house of one of the chief Pharises, to eate bread on the Sabboth daie: and they watched hym. And beholde, there was a certain man before him, whiche had the Dropsie. And Jesus aunswered, and spake vnto the lawyers and Pharises, saiyng: Is it Lawfull to heale on the Sabboth daie? And they held their peace. And he tooke hym and healed hym, and let hym go: and aunswered them, saiyng: whiche of you shall haue an Asse or an Oxe fallen into a pit, and will not straight waie pull hym oute on the Sabboth daie? And they could not aunswere yim again to these thinges. He put also a similitude to the gestes, whē he marked how they preased to be in the hiest romes, and saied vnto them: When thou art bidden of any man to a wedding, sit not doune in the highest rome, least a more honorable manne then thou be biddē of hym, and he (that bad hym and the) come and saye to the, geue this man rome, and thou then begin with shame to take the lowest rome. But rather when thou art bidden, go and sit in the lowest rome, that whē he that bad the cometh, he maie saie, frende sit vp hier. Then shalt thou haue worshipp, in the presence of them that sit at meate with the. For whosoeuer exalteth himselfe, shalbe brought lowe, and he that humbleth hymself, shalbe exalted. Luc. xiiij.

¶ The. xviij. Sondaie.

RIghteous art thou, O Lorde: and true is thy iudgement. Iustus es dñe. Psal. C. xix.

The testimonies that thou hast commaunded are exceding righteous and true.

My zeale hath euen consumed me: because mine enemies haue forgotten thy wordes.

Thy worde is tried to the vttermost: and thy seruaũt loueth it.

I am small, and of no reputacion: yet do not I forget thy commaundementes.

Thy righteousnes is an euerlasting righteousnesse: and thy lawe is the truthe.

Trouble and heuines haue taken hold vpon me: yet is my delight in thy commaundementes.

The righteousnes of thy testimonies is euerlasting: O graunt me vnderstanding, and I shall liue.

Glory be to the father. &c. As it was in the. &c.

The collect.

LOrde we beseche the, graunt thy people grace to auoyde the infeccions of the Deuil, and with pure harte and minde, to folowe the, the only God: through Jesus Christ our lorde.

The Epistle.

i. Cor. i.

I Thanke my God alwaies on your behalf for the grace of God, whiche is geuen you by Jesus Christ, that in al thinges ye are made riche by hym, in all vtteraunce, & in al knowlege, by the whiche thynges, the testimony of Jesus Christe, was confirmed in you, so that ye are behind in no gift, waityng for the apperyng of our lorde Jesus Christe, whiche shall also strengthy you vnto the ende, that ye may be blameles, in the daie of the comming of our Lorde Jesus Christ.

The Gospell.

Matth. xxij.

WHEN the Pharises had harde, that Jesus did putte the Sadduces to silence, they came together, and one of theim whiche was (a Doctor of Lawe) asked him a questiõ, temptyng hym, and saiyng: Master, whiche is the grateste cõmaundement in the Lawe? Jesus saied vnto hym: Thou shalte loue the Lorde thy GOD with all thy harte,

harte, and with all thy soule, and with all thy mynde. This is the fyrste and greatest commaundement. And the seconde is like vnto it. Thou shalt loue thine neighbour as thy self. In these twoo cõmaundementes hang all the lawe and the prophetes. While the Pharisees were gathered together, Jesus asked theim saiyng: what thinke ye of Christ, whose sonne is he? They sayd vnto him, the sonne of Dauid. He saied vnto them, how then doth Dauid in the spirite, call him Lorde saiyng: The Lorde saied vnto my Lorde, syt thou on my right hande till I make thine enemies thy foote stoole. If Dauid then call him Lorde, how is he then his sonne? And no man was able to answere him any thing, neyther durst any man (from that daie furthe) aske hym any mo questions.

¶ The. xix. Sundaie.

I Call with my whole harte: heare me O Lorde, I wyll kepe thy statutes. Clamaui Psal. C. xix.

Yea, euen vpon the do I call: helpe me and I shall kepe thy testimonies.

Early in the morning doo I crye vnto the: For in thy word is my trust.

Myne eies preuent the night watches: that I might be occupied in thy wordes.

Heare my voyce (O lorde) according vnto thy louing kindnesse: quicken me according as thou art wont.

They drawe nie that of malice persecute me: and are farre from thy lawe.

Be thou nye at hande, O lorde: For all thy commaundementes are true.

As concerning thy testimonies, I haue knowen lõg since: that thou hast grounded them for euer.

Glory be to the father, and to the sonne. &c.

As it was in the beginning. &c.

At the Communion.

The collect.

O GOD, for asmuche as without the, we are not able to please the: Graunt that the woorkyng of thy mercie, may in all thinges directe and rule our hartes: Through Jesus Christ our lorde.

The Epistle.

Ephe. iiij.

THis I saie and testifie through the Lorde, that ye henceforthe walke not as other Gentiles walke, in vanitie of their mynd whyle they are blinded in their understanding, beyng farre from a godly life, by the meanes of the ignorauncie that is in the, and bicause of the blyndnesse of their hartes, whiche beyng past repentaunce, haue geuen themselues over vnto wantonnes, to worke all maner of vnclennes, euē with greedines. But ye haue not so learned Christ. If so be that ye haue harde of him, & haue ben taught in him, as the truthe is in Jesu: (as concerning the conuersacion in time past) to laie from you the olde man, whiche is corrupt, according to the deceiuable lustes.

To be renued also in the spirit of your mynde, and to put on that newe man, whiche after God is shapen in righteousnes and true holines. Wherefore put awaye lying, & speake euery man truthe vnto his neighbour, for asmuche as we are membres one of another. Be angery and synne not: Let not the Sunne go doune vpon your wrathe, neither geue place to the backbiters, lette him that stole, steale no more, but let him rather labour with his hādes, the thing whiche is good, that he maie geue vnto him that nedeth.

Lette no filthy communication procede out of your mouthe: But that whiche is good to edifie withall, as oft as nede is, that it maie minister grace vnto the heaters. And greue not ye the holy spirit of God, by whom

ye

ye are sealed vnto the daye of redemption. Let all bitternesse and fearsnesse, and wrath, and roaring, and cursed speaking, be put awaye from you, with all maliciousnes. Be ye curteous one to an other, mercifull, forgeuing one another, euen as God for Christes sake hath forgeuen you.

The Gospell.

IEsus entered into a shippe and passed ouer, Mat. ix.
and came to his awne citie: And behold, they brought to him a manne, sicke of the Palsey, lyng in a bed. And when Jesus sawe the faith of them, he saied to the sicke of the Palsey: Sonne be of good chere, thy synnes be forgeuen the. And behold, certain of the Scribes saied within themselfes: This man blasphemeth. And when Jesus sawe their thoughtes, he saied: Wherfore thinke ye euell in youre hartes? Whether is it ealier to saye, thy synnes be forgeuen the, or to saye arise and walke? But that ye maye knowe, that the sonne of manne hath power to forgeue synnes in yearth: Then saieth he vnto the sycke of the Palsey: Aryse take vp thy bed, and go into thine house. And he arose and departed to his house: But the people that sawe it, marueiled and glorified God, whiche hath geuen suche power vnto men.

¶ The.xx. Sondaie.

OConsidre mine aduersitie, and deliuer me: For I do not forget thy lawe. *Vide humilitatem meam. Psal. Cxix.*

Auenge thou my cause and deliuer me: quicken me according vnto thy worde.

Healthe is farre from the vngodly: For they regard not thy statutes.

Great is thy mercie, O Lorde: quicken me as thou art wont.

Many ther are that trouble me and persecute me: yet do not I swarue from thy testimony.

It greueth me when I se the transgressors: because they kepe not thy lawe.

Consider, O Lorde, how I loue thy cõmaundementes, O quicken me: accordyng to thy louyng kindnesse.

Thy worde is true from euerlasting: All the iudgementes of thy righteousnes endureth for euer.

Glory be to the father. &c.

As it was in the beginning. &c.

The collect.

ALmyghtie and mercifull God, of thy bountifull goodnes, kepe vs from all thynges that maie hurte vs, that we beyng ready bothe in body and soule: maie with fre hartes accomplishe those thynges, that thou wouldest haue dooen: Through Jesus Christ our Lorde.

The Epistle.

Ephe. v. TAke hede therfore, how ye walke circũspectly: not as vnwise, but as the wise men, redeming the tyme, because the daies are euill. Wherfore be ye not vnwise, but vnderstand what the wil of the Lorde is, and be not dronken with wyne, wherin is excesse: But bee fylled with the spirite speakyng vnto youre selfes in Psalmes and Hymnes, and spirituall songes, syngyng and makyng melody to the Lorde in your hartes, geuing thankes alwaies for all thynges vnto GOD the father, in the name of our Lorde Jesus Christe, submitting your selfes one to another, in the feare of God.

The Gospell.

Matth. xxij. JEsus saied to his disciples, the kyngdome of heauen is like vnto a man that was a Kyng whiche made a Mariage for his sonne, & sent furthe his seruauntes, to call them that wer bid

bid to the weddyng, and they would not come. Agayne he sent furth other seruauntes, sayng Tel them which are bidden, behold: I haue prepared my dyner, myne Oxen and fatlynges are killed, and all thynges are redy, come vnto the Mariage. But they made lyght of it, and went their waies: One to his farme place, another to his Marchaundise, and the remnaunt tooke his seruauntes, & intreated them shamefully and slewe them. But when the Kyng hard therof, he was wrothe, and sent furthe his men of warre, and destroyed those murtherers, and brent vp their citie.

Then said he to his seruauntes, the mariage in dede is prepared, but they which were bidden, wer not worthy: Go ye therefore out into the hye waies: and as many as ye find, bid them to the mariage. And the seruaũtes went furth into the hye waies, and gathered together all, as many as they could finde, bothe good and bad, & the weddyng was furnished with gestes. Then the Kyng came in, to see the gestes, and when he spied there a man, whiche had not on a wedding garmẽt, he saied vnto him, frend, how cammest thou in hether not hauyng a weddyng garment? And he was euen speacheles. Then saied the Kyng to the ministers, take and bind hym hande and foote, and cast hym into vtter darkenesse, there shalbe wepyng and gnashyng of teeth. For many be called, but fewe are chosen.

¶ The. xxi. Sondaie.

KIngꝭ haue persecuted me without cause: But my hart standeth in awe of thy wordes. Principes persecuti. Psal. Caix.

I am as glad of thy word: as one that findeth greate spoyles.

As for lies, I hate and abhorre them: But thy lawe do I loue.

Seuentymes a daie do I prayse the: Because of thy righteous iudgementes.

Greate is the peace that they haue whiche loue thy lawe: and they are not offended at it.

Lorde, I haue loked for thy sauing health: and doen after thy commaundementes.

My soule hath kept thy testimonies: and loued them exceedyngly.

I haue kept thy cõmaundementes and testimonies: for all my waies are before the.

Glory be to the father, and to the sonne: and to the holy Ghost.

As it was in the beginning, is now and euer shalbe: World without ende. Amen.

The collect.

GRaunt wee beseche the mercyfull Lorde, to thy faithful people, pardon and peace, that they may be clensed from all their synnes, and serue the with a quiet minde: through Iesus Christ our lorde.

The Epistle.

Ephe. vi. MY brethren, be strong through the lorde, and through the power of his might: Put on all the armour of God, that ye may stãd against the assaultes of the deuill, for we wrestle not against bloud and flesche, but against rule, against power, against worldly rulers, euẽ gouernors of the darkenesse of this worlde, against spirituall craftinesse in heauenly thinges. Wherfore, take vnto you the whole armour of God, that ye may be able to resist in the euyll daie, and stande perfect in all thinges. Stande therfore and your loynes girde with the truthe, hauing on the brieste plate of righteousnesse, and hauyng Shoes on your feete, that ye may bee prepared for the Gospell of peace.

peace. Aboue all take you the shylde of faith, wherwith ye maie quenche all the fiery dartes of the wicked. And take the helmet of saluacio, and the swoorde of the spirit which is the woorde of God. And praie alwaies with all maner of praier, & supplicacion in the spirit, and watch thereunto with all instaunce and supplicacion, for all sainctes and for me: that vtteraunce maye be geuē vnto me, that I may open my mouth frely, to vtter the secretes of my Gospell (wherof I am a messenger in bōdes) that therin I may speake frely, as I ought to speake.

The Gospell.

There was a certain Ruler, whose sonne was sicke at Caphernaū. Assone as the same hard, that Jesus was come out of Jewry into Galile, he went vnto him & besought him, that he would come doun and heale his sonne. For he was euen at the poinct of deth. Then sayed Jesus vnto hym: except ye see signes and wonders, ye will not beleue. The Ruler saied vnto him: Sir, come doune or euer that my sonne dye. Jesus saieth vnto hym: Go thy waye, thy sonne liueth. The manne beleued the woorde that Jesus had spoken vnto him, And he went his waie. And as he was going doune, the seruauntes mette him, and told hym, sayng: thy sonne liueth. Then enquired he of theim the houre, when he began to amende. And they saied vnto hym: yesterdaie at the seuenth houre, the feuer left him. So the father knewe that it was the same houre, in the whiche Jesus saied vnto hym: Thy sonne liueth, and he beleued, and all his household. This is again the second miracle that Jesus did, when he was come out of Jewry into Galile. Ihon. iiij.

The

At the Communion.

¶ The .xvij. Sunday.

Appropinquet deprecatio. Psal. C.xix.

LEt my complaint come before the, O lord: Geue me vnderstanding, according vnto thy worde.

O let my supplication come before the: Deliuer me according to thy Worde.

My lippes shall speake of thy prayse: when thou hast taught me thy statutes.

Yea, my tongue shall syng of thy Worde: For all thy commaundementes are righteous.

Let thine hand help me: For I haue chosen thy commaundementes.

I haue longed for thy sauing health, O Lorde: And in thy lawe is my delight.

O let my soule liue, and it shall prayse the: And thy iudgementes shall helpe me.

I haue gone a straie like a shepe that is loste: O seke thy seruaunt, for I do not forget thy cõmaundemẽtes.

Glory be to the father, and to the sonne. &c.

As it was in the beginning. &c.

The collect.

LOrd we beseche the, to kepe thy household the churche in continuall godlines, that through thy protection, it maie be free from all aduersities, and deuoutly geuẽ to serue the in good workes, to the glory of thy name: through Iesus Christ oure Lorde.

The Epistle.

Phil. i.

I Thanke my God with all remembraunce of you alwaies in my prayers for you, and pray with gladnes: Because ye are come into the felowshyp of the Gospell, from the first daye vnto now. And am surely certified of this, ỹ he whiche hath

hath begon a good worke in you, shal perfourme it vntil the daye of Jesus Christe, as it becommeth me, so iudge I of you all, because I haue you in my harte: For al-mucheas ye are all compaignions of grace with me, euen in my bondes, and in the defending & stablyshyng of the Gospell, for God is my record how greatly I long after you all, from the very hart rote in Jesus Christ.

And this I praie, that youre loue maie increase yet more and more in knowlege, and in all vnderstanding, that ye maye except the thinges that are most excellent, that ye may be pure, and syche as offende no man, vntil the daye of Christ, beyng fylled with the fruite of righteousnes, whiche commeth by Jesus Christe, vnto the glory and prayse of God.

The Gospel.

PEter said vnto Jesus, Lorde howe oft shall I forgeue my brother, if he sinne against me, til seuen times? Jesus saith vnto hi: I say not vnto the vntill seuen times: but seuentie times seuen times. Math. xviij.

Therfore is the kyngdome of heauen, likened vnto a certain man that was a kyng, whiche would take accountaptes of his seruauntes. And whē he had begon to reken, one was brought vnto hym, whiche ought hym ten thousand talentes, but forasmuche as he was not able to paie, his lorde commaūded him to be sold, and his wife and children, and all that he had, and paiment to be made. The seruaunt fel doune, and besought hym, saiyng: Lorde haue patience with me, and I will paie the all. Then had the lorde pitie on that seruaunte, and losed him, and forgaue hym the debt.

So the same seruaunt went out, and found one of his felowes, whiche ought hym an. C. pence, & he laide handes on him, & tooke hym by the throte, saiyng: paie that thou owest. And his felowe fel doune, & besought hym saiyng haue patience with me, and I will paie the all.

And he would not, but went and cast hym into prison, tyll he should paie the debt. So, when his felowes sawe what was doen, they were very sory, and came and told vnto their Lorde all that happened. Then his Lorde called hym and sayed vnto hym. O thou vngracious seruaunt, I forgaue the al that debt, when thou desiredst me: shouldest not thou also haue had compassion on thy felowe, euen as I had pitie on the? And his lorde was wroth, and deliuered hym to the Jaylers, till he should paie all that was due vnto hym: So likewise shall my heauenly father doo also to you, if ye from your hartes forgeue not (euery one his brother) their trespaces.

¶ The .xxiii. Sondaie.

Nisi quia dñs. Psa. C. xxiiij.

IF the Lorde himselfe had not ben on our side (now may Israel saie) if the Lorde himself had not ben on our syde, when men rose vp against vs,

They had swalowed vs vp quicke: when they were so wrathfully displeased at vs.

Yea, the Waters had drowned vs: and the streme had gone euen ouer our soule.

But praised be the Lorde: which hath not geuen vs ouer for a praie vnto their teth.

Our soule is escaped, euen as a birde out of the snare of the fouler: the snare is broken, and we are deliuered.

Our helpe standeth in the name of the Lord: Which hath made heauen and earth.

Glory be to the father. etc.

As it was in the beginning. etc.

The collect.

GOd our refuge & strength, which art the aucthor of al godlines, be redy to heare y deuout praiers of thy churche, and graunt that those thynges whiche we

we aske faythfully, we may obtain effectually: through Jesu Christ our Lorde.

The Epistle.

BRethren, be followers together of me: and loke on them which walke euen so, as ye haue vs for an exãple. For many walke (of whom I haue told you often and now tell you wepyng) that they are the enemies of the crosse of Christ, whose ende is dampnacion, whose bely is their God, and glory to their shame: whych are worldly mynded. But our conuersacion is in heauen, whence We loke for the sauiour, euen the Lorde Jesus Christ whych shall chaunge our vyle body, that he may make it lyke vnto his glorious body: accordyng to the working, wherby he is hable also to subdue al thynges vnto hym selfe. Philip iii.

The Gospell.



When the Pharises went oute and toke counsaill, how they might tangle hym in his wordes. And they sent out vnto hym their disciples wyth Herodes seruauntes, saiyng: Master, We know we that thou art true, and teachest the waye of God truely, neither carest thou for any man, for thou regardest not the outwarde apperaunce of men. Tell vs therfore, howe thinkest thou: Is it laufull that tribute be geuen vnto Cesar or not: But Jesus perceiuing their wickednes sayd: why tempte ye me ye ypocrites: Shewe me the tributes money. And they tooke him a peny. And he sayde vnto them: Whose is thys Jmage and superscripcion: they sayde vnto hym Cesars: Then sayde he vnto them: geue therfore vnto Cesar the thynges whyche are Cesars: and vnto God, those thynges that are Goddes. Math. xxii.

When they had heard those wordes: they maruailed, and left him, and went their waye.

The.xxiiij. Sonday.

Qui cõfidunt. psal. cxxv.



They that put their truste in the Lorde shalbe euen as the mount Syon: whyche may not be moued, but standeth fast for euer.

The hylles stand about Jerusalẽ: euen so standeth the Lorde rounde about hys people, from this time furth for euermore.

For the rod of the vngodly commeth not into the lot of the ryghteous: least the ryghteous put their hande vnto wyckednes.

Do wel (O Lorde:) vnto those that be good and true of harte.

As for suche as turne back vnto their owne wickednes: the Lorde shall leade them forth wyth the euyll doers, but peace shalbe vpon Jsraell.

Glory be to the father. &c.

As it was in the begynning. &c.

The Collect.

LOrde we beseche the, assoyle thy people from their offences, that thorough thy bountiful goodnes, we maye be deliuered from the bandes of all those synnes whyche by oure frayltye we haue committed: graunt thys. &c.

The Epistle.

Col. ij. i.

WE geue thankes to God the father of oure Lorde Jesus Christ alwayes for you in oure prayers, for we haue hearde of your fayth in Christ Jesu, and of the loue whyche ye beare to all Sainctes, for the hopes sake which is layde vp in store

store for you in heauen, of whiche hope ye heard before by the true worde of the Gospell, whyche is come vnto you euen as it is fruitful & groweth as it is also among you from the day in the whyche ye heard of it and had experience in the grace of God through the truth, as ye learned of Epaphra, our deare fellow seruaunt whyche is for you a faithful minister of Christ, which also declared vnto vs youre loue which ye haue in the spirit.

For this cause we also, euer sence the day we heard of it, haue not ceased to praye for you and to desyre that ye myght be fulfylled with the knowlege of his wyll, in al wysdome and spirituall vnderstanding, that ye myght walke worthy of the Lorde, that in all thinges ye may please, being frutefull in all good workes, and encreasyng of the knowlege of God, strengthed with al might through his glorious power, vnto al patience and long sufferyng with ioyfulnesse, geuing thankes vnto the father, which hath made vs meete to be partakers of the inheritaunce of Sainctes in lyght.

The Gospel. Mathix.

Whyle Jesus spake vnto the people, behold, there came a certaine ruler, and worshipped him, saying: my doughter is euen nowe dyseased, but come and laye thy hande vpon her, and she shal lyue. And Jesus arose and followed hym, and so dyd hys disciples. And beholde a woman whyche was dyseased with an Issue of bloude twelue yeres, came behind him and touched the hemme of hys vesture. For she sayd wythin her selfe: If I may touche but euen hys vesture only, I shalbe safe. But Jesus turned hym about, and when he sawe her, he sayd: doughter be of good comfort, thy fayth hath made the safe. And the woman was made whole euen that same tyme.

And when Jesus came into the rulers house and sawe the minstrelles and the people making a noyse, he sayd vnto them: get you hence, for the maide is not dead but slepeth. And they laughed hym to scorne: But when the people were put furth he went in, and tooke her by the hande (and sayde Damosell aryse). And the damosell arose. And thys noyse went abrode into all that lande.

¶ The .xxv. Sondaie.



Except the Lorde buylde the house: their labour is but lost that buylde it.

Nisi dominus, psal. cxxvii.

Except the Lorde kepe the cytie: the watchman waketh but in vayne.

It is but lost labour that ye hast to rise vp early, and so late take rest: and eate the bread of carefulnes, for so he geueth his beloued slepe.

Lo, children and the fruite of the wombe are an heritage and gyft: that commeth of the Lorde.

Lyke as the arrowes in the hand of the Giaunt: euē so are the yong children.

Happy is the man, that hath his quyuer ful of them: they shall not be ashamed, when thei speake with their enemies in the gate.

Glory be to the father, and to the sonne: and to the holy ghost.

As it was in the beginning, is now and euer shalbe: worlde without ende. Amen.

The Collect.



Stere vp we beseche the O Lord, the wylles of thy faythfull people, that they plenteously bringyng furth the fruite of good workes: maye of the, be plenteously rewarded: through Jesus Christ our Lorde.

The

The Epistle

Behold the tyme cometh saith the lorde, that I Iere. xxiij.
wyll rayse vp the righteous braunche of Da-
uid, whiche king shal beare rule, and he shall
prospere with wisdome, and shal set vp equite
and righteoulnes againe in earth.

In his tyme shall Juda be saued and Israell shall
dwell without feare. And this is the name that they shall
call him: euen the lorde our righteoulnes: and therfore
behold, the tyme commeth, saith the lord: that it shal be
no more sayd: the lorde liueth, which brought the chil-
dren of Israell out of the lande of Egypt: But the lorde
liueth which brought forth and lead the seed of the
house of Israell out of the north land, and from all con-
tries wher I haue scatered them: and they shall dwell
in there owne lande againe.

The Gospel

When Jesus lyft vp his eyes, & saw a great co- Iohn. vi.
pany come vnto him: he saith vnto Philyp,
whens shall we by bread, y these may eate?
This he sayde to proue him: for he him selfe
knew what he would do. Philyp answered him: two
hundreth pens worth of bread are not sufficiēt for them,
that euery man may take a lytle. One of his disciples
(Andrew Simō Petrus brother) saith vnto him: There
is a ladde here, which hath fyue barly loues and two
fyshes: but what are they among so many? And Jesus
said, make y people syt doune. There was much grasse
in the place. So the mē sat doune in nombre about fyue
thousand. And Jesus toke the bread: and when he had
geuen thankes, he gaue to the disciples, and the disci-
ples to them that were set doune: And lykewyse of the
fyshes as muche as they would. When they had eatē
inough, he sayth vnto his disciples: gather vp the bro-
ken meate which remayneth, that nothyng be lost.

And gathered it together, and fylled twelue baskettes with the broken meat of the fyue barly loaues, Whiche broaken meate remained vnto them that had eaten. Then those men (when they had sene the miracle that Jesus did) said: this is of a truth the same prophet that should come into the Worlde.

SAINCT ANdrewes daye.

Sepe expugnauerunt. Psal. Cxxix.

MAny tymes they haue fought against me from my youth vp: may Israell now say. Yea, many a tyme haue they vexed me from my youth vp: but they haue not preuailed against me.

The plowers plowed vpon my backe: and made long forowes.

But the righteous Lorde: hath hewen the snares of the vngodly in peces.

Let them be confounded and turned backwarde: as many as haue euyll will at Sion.

Let them be euen as the grass growing vpon the house toppes: which Withereth afore it be pluckt vp.

Whereof the mower fylleth not his hande: neither he that bindeth vp the sheaues, his bosome.

So that they Whiche go by, saye not so muche: as the lorde prospere you, we Wishe you good luck in the name of the lorde.

Glory be to the father. &c. As it was. &c.

The collect.

ALmyghtye God Whiche hast genen suche grace to thy apostle saincte Andrew, that he counted the sharp and paynfull death of the crosse to be an high honour and a great glorye: Graunt vs to take and

and esteme all troubles and aduersities whiche shall come vnto vs for thy sake, as thinges profytable for vs toward the obtaigning of euerlasting life: through Jesus Christe oure lorde.

The Epistle

IF thou knowlege with thy mouthe, that Jesus is the lorde, & beleue in thy hart that God raised him vp from death: thou shalt be saued. Rom. x.

For to beleue with the hart iustifyeth: and to knowlege with the mouthe maketh a man safe. For the scripture saith: Whosoeuer beleueth on him shal not be confounded. There is no difference betwene the Jewe and the Gentyle. For one is lorde of all, whiche is riche vnto all that call vpon him. For whosoeuer doth call on the name of the lorde shalbe safe. How then shal they call on him on whom they haue not beleued? How shall they beleue on him of whom they haue not heard? How shal they heare without preacher? And how shal they preache except they be sent? As it is written, how beutiful are ꝑ fete of thē which bring tidinges of peace, and bring tidinges of good thinges. But they haue not all obeyed to the gospell. For Esay sayeth: lorde who hath beleued our sayinges? So then, faith cōmeth by hearig, and hearing commeth by the word of God. But I aske haue thei not heard? No doubt their sound went out in to all landes, & their wordes into the endes of ꝑ world. But I demaunde whether Israell dyd knowe or not? fyrst Moyses saith: I will prouoke you to enuy, by them that are no people, by a folish nacion I wyl anger you. Esaie after that is bold and saith: I am found of theim that sought me not, I am manyfest vnto theim that asked not after me. But against Israell he sayeth: all day long haue I stretched furth my hādes vnto a people that beleued not, but speaketh against me.

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The Gospell.

Math. iiij. AS Jesus walked by the sea of Galylee, he sawe two brethrē: Simō, which was called Peter, & Andrew his brother, casting a net into ye sea (for they were fyshers) and he saieth vnto them: folowe me, and I wyl make you to become fishers of mē. And they streyght way left their nettes, and folowed him.

And when he was gone furth from thence, he sawe other two brethren, James the sonne of Zebede, & John his brother, in the shyp with Zebede their father, mending their nettes: and he called them. And they immediatly left the shyp and their father, and folowed him.

¶ Saynct Thomas the Apostle.

Beati omnes. Psal. cxxviij. BLessed are all they that feare the lorde: and walke in his wayes.

For thou shalt eate the labours of thyne handes: O wel is the, & happy shalt thou be.

Thy wyfe shalbe as the fruitfull vyne: vpon the walles of thyne houde.

Thy children lyke the Oliue braunches: round about thy table.

Lo, thus shall the man be blessed: ye feareth the lorde.

The lorde from out of Syon, shall so blesse the: that thou shalt see Jerusalē in prosperitye all thy life long.

Yea that thou shalt see thy childers children: & peace vpon Israell.

Glory be to the father. &c.

As it was in the beginning. &c.

The collect

ALmyghty euerliuing God, whiche for the more cōfirmaciō of the faith, diddest suffre thy holy apostle Thomas, to be doubtful in thy sōnes resurrectiō: graunt vs so perfectly, and without all doubt to beleue in thy sonne Jesus Christe: that our fayth in thy syght neuer

neuer be reproued: heare vs O Lord, through the same Jesus Christe to whom with the and the holy ghost bee all honour, &c.

The Epistle.

NOw ye are not straungers nor forreners: but citezens wyth the sayncte̊s, and of the houlholde of God, and are built vpon the foundacion of the Apostles and Prophetes. Jesus Christ himself being the hed corner stone, in whō what buildig soeuer is coupled together, it groweth vnto an holy tẽple of the lorde, in whō ye are also built together, to be an habitacion of God through the holy ghost. Ephes. ii.

The Gospel.

THomas one of the twelue, which is called Didimus was not with them, whē Jesus came. The other disciples therefore sayde vnto hym: we haue sene the Lorde. But he said vnto thē, except I se in his handes the print of the nailes, and put my fynger into the prynt of the nayles, and thrust my hande into his syde, I will not beleue. Iohn xx.

And after eyght dayes, agayne hys disciples were within, and Thomas wyth them. Then came Jesus when the dores were shut, and stode in the myddes, and said: peace be vnto you. And after that he sayd to Thomas: bring thy fynger hether, and see my handes, and reache hether thy hande, and thrust it into my syde, and be not faythlesse, but beleuing. Thomas answered and sayd vnto him: my Lorde and my God. Jesus said vnto him: Thomas, because thou hast sene me, thou hast beleued: blessed are they that haue not sene and yet haue beleued. And many other sygnes truly dyd Jesus in the presence of his disciples, which are not writtten in this boke. These are written, that ye might beleue that Jesus is Christ the sonne of God, and that (in beleuing) ye might haue lyfe through his name.

The

At the Communion.

¶ The conuersion of sainct Paule.

¶ At Mattins.

The .ii. lesson. Act. xxii. vnto they hard hym.

Confitebor tibi. Psal. Cxxxviii.

I Wyll geue thankes vnto the O Lorde wyth my whole hart: euen before the Goddes wyll I syng prayse vnto the.

I wyll worshyp towarde thy holy temple, and prayse thy name, because of thy louyng kyndnes and truth: for thou hast magnifyed thy name, and thy worde aboue all thynges.

When I called vpon the, thou hardest me, and enduedest my soule with much strength.

All the kinges of the yearth shal prayse the O Lord: for they haue heard the wordes of thy mouth.

Ye, they shall syng in the wayes of the Lorde: that great is the glory of the Lorde.

For though the Lord be hye, yet hath he respect vnto the lowly, as for the proud: he beholdeth thē a farre of.

Though I walke in the middest of trouble, yet shalt thou refreshe me: thou shalt stretche furth thyne hande vpon the furiousnes of myne enemyes, and thy ryght hande shall saue me.

The Lorde shall make good his louing kindnes toward me: yea thy merty O Lorde endureth for euer, despise not then the workes of thyne owne handes.

Glory be to the father, and to the sonne: and to the holy ghost.

As it was in the begynnyng, is now and euer shalbe: worlde wythout ende. Amen.

The collect.

O God whyche haste tanght all the worlde through the preachyng of thy blessed apostle sainct Paule: graunt

graunt we beseche the, that we whyche haue hys wonderfull conuersion in remembraunce, maye folowe and fulfyll the holy doctrine that he taught, through Jesus Christ our Lorde.

The Epistle.

AND Saul yet breathing out threatenynges, and slaughter agaynst the disciples of the Lorde: went vnto the hye preest, and desyred of hym Letters to cary to Damasco, to the Sinagoges: that yf he found any of this way (whether they were men or womē) he might bring them bound to Jerusalē. And whē he iorneied, it fortuned that he was come nigh to Damasco, sodēly there shined round about hym a lyght from heauen, and he fell to the yearth, and heard a voyce, saiyng to him: Saul Saul, why persecutest thou me? And he sayd: what art thou Lorde? And the Lorde sayd, I am Jesus whom thou persecutest. It is harde for the to kyck against the prick. And he both trembling and astonyed, sayd: Lorde, what wylt thou haue me to do? And the Lorde sayd vnto him: arise & go into the cītie, and it shalbe told the what thou must do. Act. ix.

The men whych iorneyed wyth hym, stode amased, hearing a voice, but seing no man. And Saul arose frō the earth, and when he opened his eyes, he sawe no mā: But they led hym by the hand, & brought him into Damasco. And he was three daies without syght, & neither did eate nor drinke. And there was a certain disciple at Damasco, named Ananias. and to him said the Lord in a vision: Ananias, and he said, behold, I am here Lord. And the Lorde sayd vnto him: arise & go into the strete (whiche is called streyght) and seke in the house of Judas, after one called Saul of Tharsus. For behold, he prayeth, and hath sene in a vision a man named Ananias, commyng into hym and puttyng hys handes on hym

hym that he myght receyue hys syght. Then Ananias aunswered: Lorde I haue heard by many of thys man howe muche euyll he hath done to thy Sainctes at Ierusalem: and here he hath auctoritie of the hye Priestes, to bynde all that call on thy name. The Lorde sayde vnto hym: go thy waye, for he is a chosen vessell vnto me, to beare my name before the Gentiles, and kynges, and the chyldren of Israel. For I wyll shewe hym, howe great thynges he must suffre for my names sake.

And Ananias went hys waye, and entred into the house, and put hys handes on hym, and sayde: brother Saul, the Lorde that appeared vnto the in the waye as thou cammest, hath sent me, that thou myghtest receyue thy syght, and be fylled wyth the holy ghost.

And immediatly there fell from hys yes as it had been scales, and he receyued syght and arose and was Baptised, and receiued meate and was comforted. The was Saul a certaine dayes wyth the disciples whych were at Damasco. And straygth waye he preached Christ in the Synagoges, howe that he was the sonne of God. But all that heard hym were amased and sayde: is not thys he that spoyled them whyche called on this name in Ierusalem, and came hether for that entent that he might bryng them bounde vnto the hye priestes? But Saul encreased the more in strength and confounded the Jues whych dwelt at Damasco, affirmyng that thys was very Christ.

The Gospell.

Peter

PEter answered and saied vnto Jesus behold we haue forsaken al, and folowed thee, what shal we haue therfore? Jesus saied vnto thē: verely I saie vnto you, that when the sōne of man shal sit in the seate of his Maiestie, ye that haue folowed me in the regeneracion, shal sit also vpon twelue seates, and iudge the twelue tribes of Israell. And euery one that forsaketh house or brethren, or sisters, or father or mother, or wife, or children or landes for my names sake, shall receiue an hundred fold and shall inherite euerlastyng life: But many that are first shalbe last and the last shalbe first. Matth.xix.

¶ At Euensong.

The second lesson. Actes. xxvi. vnto the ende.

¶ The Purification of. S Mary the virgin.

BEholde (now) praise the Lorde: all ye seruauntes of the Lorde. Ecce nunc benedicite. Psal. C.xxxiiij.

Ye that might stand in the house of the Lorde: (Euen in the Courtes of the house of our Lorde.)

Lifte vp your handes in the Sanctuary: and prayse the Lorde.

The Lorde that made heauen and yearth: Geue the blessyng out of Syon.

Glory be to the father, and to the sonne: & to the. &c.

As it was in the beginnyng, is now and euer. &c.

The Collect

ALmightie and euerlasting God, we humbly beseche thy Maiestie, that as thy onely begotten sonne, was this daie presented in the Tēple, in the substaunce of our flesshe, so graunt that we maie bee presented vnto thee, with pure and cleare myndes: By Jesus Christ our Lorde.

At the Communion.

The Epistle

The same that is appoynted for the Sundaye.

The Gospell.

Luc ij. WHen the tyme of their purificacion (after the lawe of Moses) was come, thei brought him to Hierusalem, to present him to the Lorde, (as it is written in the Lawe of the Lorde) euery manne child that firste openeth the matrix, shalbe called holy to the lorde, and to offre (as it is saied in the Lawe of the Lorde) a paire of turtle Doues, or two yoūg Pigions. And beholde there was a man in Hierusalem, whose name was Simeon. And the same man was iuste and godly, and loked for the consolacion of Israell, and the holy Ghoste was in him. And an answere had he receiued of the holy Ghoste, that he shoulde not see death, excepte he firste sawe the Lorde Christe. And he came by inspiracion into the temple.

¶ Saincte Mathies daie.

Eripe me. Psal. C. xl. DEliuer me O lorde from the euill manne: & preserue me from the wicked man.

Whiche imagine mischiefe in their hartes: and stirre vp strief all the daie long.

They haue sharpened their tongues like a Serpēt: Adders poyson is vnder their lippes.

Kepe me O lorde, frō the handes of the vngodly: preserue me from wicked menne, whiche are purposed to ouerthrowe my doynges.

The proude hath laied a snare for me and spred a net abrode with cordes: yea, and set trappes in my waie.

I saied vnto the Lorde, thou art my God: heare the voyce of my praiers, O Lorde.

O Lorde God, thou strenght of my healthe: thou hast coucred my hed in the daie of battaill.

Let

Let not the vngodly haue his desire O lorde: let not his mischeuous immagination prosper, lest they bee to proude.

Let the mischief of their owne lippes fall vpon the hed of them: that compasse me about.

Let hote burnyng coales fal vpon them: let them be cast into the fire and into the pit, that they neuer rise vp again.

A manne full of wordes shall not prosper vpon the yearth: euill shal hunt the wicked person to ouerthrow hym.

Sure I am that the lorde will auenge the poore: and maintein the cause of the helpelesse.

The righteous also shal geue thākes vnto thy name: and the iust shall continue in thy sight.

Glory be to the father and to the sonne: and to the. &c.

As it was in the beginning, is now and euer. &c.

The Collect

ALmightie God, Whiche in the place of the traitor Judas, didest chose thy faithfull seruaunt Mathie, to be of the nōber of thy twelue Apostles: Graunt that thy churche beyng alwaye preserued from false Apostles, maie bee ordred & guyded by faithfull and true pastors: through Jesus Christ our Lorde.

The Epistle.

IN those daies, Peter stoode vp in the mides of the disciples, and saied (the nombre of names that were together, were aboute an. CXX.) Ye men & brethren, this scripture muste nedes haue been fulfilled whiche the holy ghost, through the mouthe of Dauid spake before of Judas, whiche was guyde to theim that toke Jesus. For he was nombred with vs, and had obteined felowship in this ministracion. And thesame hath now Acter. I.

possessed a plat of ground, with the reward of iniquite and when he was hãged, burst a sonder in the middes, and all his bowelles gushed out: And it was knowen vnto all the inhabiters of Hierusalem: insomuche that the same felde is called in their mother toungue Acheldema, that is to saie, the bloudy felde. For it is written in the boke of Psalmes: his habitacion be voyde, and no man be dwelling therin, and his bishoprike let another take. Wherfore of these mẽ whiche haue compaigned with vs (al the tyme that the lorde Jesus, had al his cõuersacion emong vs, beginnyng at the baptisme of Jhõ vnto that same daye he was takẽ vp frõ vs) muste one be ordained, to be a witnes with vs of his resurrectiõ. And they appoynted twoo, Joseph whiche is called Barsabas whose sir name was Justus) and Mathias. And when thei praied, thei saied: Thou Lorde whiche knowest the hartes of all men, shewe whether of these twoo thou hast chosen: That he maie take the rome of this ministracion and apostleship, from whiche Judas by trãsgression fell, that he might go to his awne place. And they gaue furth their lottes, and the lot fel on Mathias, and he was counpted with the eleuen Apostles.

The Gospell.

Math. xi.

IN that tyme Jesus answered and saied, I thanke thee (O father) Lord of heauen and yearth, because thou haste hid these thynges from the wise and prudent, and hast shewed them vnto babes: verely father, euẽ so was it thy good pleasure. All thinges are geuen ouer vnto me of my father. And no man knoweth the sonne, but the father: neither knoweth any man the father, saue the sõne, and he to whomsoeuer the sonne will open him. Come vnto me al ye that labor and are ladẽ, and I wil ease you. Take my yoke vpon you, and learne of me, for I am meke and lowly in harte, & ye shall finde rest vnto your

soules

soules, for my yoke is easie, and my burden is light.

¶ The Annunciation of the Virgin Mary.



LOrde, I am not hye mynded: I haue no proude lokes. Dñe non est exal. Psalm. C.xxxi.

I do not exercise my self in great matters; Whiche are to hye for me.

But I refrain my soule and kepe it low like as a child that is wayned fro his mother: yea my soule is euen as a wayned child.

O Israell, trust in the Lorde: From this tyme furth, for euermore.

Glory be to the father, and to the sonne: & to the. &c.

As it was in the beginnyng, is now and euer. &c.

The Collect.

WE beseche thee Lorde, powre thy grace into our hartes, that as we haue knowen Christ thy sonnes incarnacion, by the message of an Angell, so by his crosse and passion we maie be brought vnto the glory of his resurrecciō: Through the same Christ our Lorde.

The Epistle.



GOD spake once again vnto Ahaz saiyng, require a token of the Lord thy God, whether it bee toward the depth beneth, or toward the heigth above. Then said Ahaz: I wil require none, neither will I tempte the Lorde. And he saied: herken to, ye of ỹ house of Dauid, is it not inough for you, that ye bee greuous vnto menne, but ye muste greue my God also? And therefore the Lorde shall geue you a token: Behold, a virgin shall conceyue and beare a sonne, and his mother shall call his name Emanuell. Butter and hony shall he eate, that he may knowe to refuse the euill, and chose the good. Esay. vij.

The Gospell.

Luc. 1. AND in the sixt moneth, the Angell Gabriell was sent from GOD, vnto a citee of Galile, named Nazareth, to a virgyn spoused to a man, whose name was Joseph, of the house of Dauid, and the virgins name was Mary. And the Angell went in vnto her and said: Haile ful of grace, the Lorde is with thee: Blessed arte thou emong women. When she sawe hym, she was abashed at his saiyng: and caste in her mynde, what maner of salutation that should be. And the angel said vnto her: feare not Mary, for thou hast found grace With God. Behold, thou shalt conceiue in thy wombe, and beare a sonne, and shalt cal his name Jesus: he shalbe greate, and shalbe called the sonne of the highest. And the lorde God shall geue vnto hym, the seat of his father Dauid, and he shal reigne ouer the house of Jacob for euer, and of his kyngdome there shalbe none ende.

Then said Mari to the Angell: how shal this be, seyng I knowe not a man: And the Angel answered and saied vnto her: the holy ghost shall come vpon thee, and the power of the highest shal ouershadowe thee. Therfore also that holy thing whiche shalbee borne, shalbee called the sõne of God. And behold, thy cosin Elizabeth she hath also conceiued a sonne in her age. And this is her sixt moneth, which was called baren: for with God nothyng shalbe vnpossible. And Mary saied behold the handmaide of the lorde, be it vnto me, accordyng to thy worde. And the Angell departed from her.

¶ Sainct Markes daie.

Dñe clamaui. Psal. C. xli. LOrde I cal vpon thee, haste thee vnto me: and consider my voyce When I crie vnto thee.

Let my praier be set furth in thy sight, as the incense: and let the liftyng vp of my han-

des

des be an euening Sacrifice.

Set a Watche, O Lorde, before my mouth: and kepe the dore of my lippes.

O let not mine harte bee inclined to any euill thyng: let me not be occupyed in vngodly Workes with the mē that worke wickednesse, lest I eate of suche thinges as please them.

Let the righteous rather smite me frendly: and reproue me.

But let not their precious Balmes breake myne hed: yea, I will praie yet againſt their Wickednesse.

Let their iudges be ouerthrowē in stony places: that thei maie heare my wordes, for they are swete.

Our bones lye scatered before the pit: Like as when one breaketh and heweth Wood vpon thee earth.

But myne iyes loke vnto thee, O lord God: in thee is my trust; O cast not out my soule.

Kepe me from the Snare, Whiche they haue laied for me: and from the trappes of the wicked doers.

Let the vngodly fal into their awne nettes together: and let me euer escape them.

Glory bee to the father and to the sonne: and to the holy Ghost.

As it was in the beginnyng, is nowe, and euer shalbe: worlde without ende. Amen.

The Collect.

ALmightie God, whiche hast instructed thy holy churche, With the heauēly doctrine of thy Euangelist Sainct Marke: Geue vs grace so to bee established by thy holy Gospel, that we be not like children, caried awaie With euery blast of vaine Doctryne: Through Jesu Christe our Lorde.

The Epistle.

Ephe. iiij. VNto euery one of vs is geuen grace, accor-
ding to the measure of the gift of Christe
Wherfore he saieth, when he went vp an
hie, he led captiuitie captiue, and gaue gif-
tes vnto men. That he ascended, what me-
neth it, but that he also descended firste into the lowest
partes of the yearth? he that descended is euen the same
also that ascended vp aboue all heauens, to fulfil all
thinges. And thee very same made some Apostles, some
Prophetes, some Euãgelistes, some Shepherders and
teachers: to the edifiyng of the saincres, to the woorke
and administracion, euen to the edifiyng of the body of
Christ, till we all come to the vnitie of faith, and know-
lege of the sonne of GOD, vnto a perfect manne, vnto
the measure of the full perfect age of Christe. That wee
henceforthe should be no more children, waueryng and
caried aboute with euery Wynde of Doctryne, by the
wilinesse of menne, through craftinesse, whereby they
laye a waite for vs, to deceiue vs. But lette vs folowe
the truthe in loue, and in all thynges growe in hym,
whiche is the hedde, euen Christe, in whom if all the
body bee coupled and knit together, throughout euery
ioynt, where with one ministereth to another (accor-
dyng to the operacion, as euery part hath his measure)
he increaseth the body, vnto the edifiyng of it self thro-
rowe loue.

The Gospel.

Ihon. xv. I Am the true Vine, and my father is an hus-
band man. Euery braunche that beareth not
fruite in me, he will take awaye. And euery
braunche that beareth fruite, will he purge,
that it maie bring furthe more fruit. Now are yecleane
through the woordes which I haue spoken vnto you.

Bide

Bide in me, and I in you. As the braūche cannot beare fruite of it self, except it bide in the Vine, no more can ye except ye abide in me. I am the Vine, ye are the braunches: He that abideth in me, and I in him, the same bringeth furth muche fruite. For without me can ye do nothyng. If a manne bide not in me, he is cast furthe as a braunche, and is withered: And men gather theim, and cast him into the fire, and they burne. If ye bide in me, & my wordes abide in you, aske what ye will, and it shalbe doen for you. Herein is my father glorified, that ye beare much fruite, & become my disciples. As the father hath loued me, euen so haue I also loued you. Continue ye in my loue. If ye kepe my commaundemētes, ye shall bide in my loue, euen as I haue kept my fathers commaūdementes, & abide in his loue. These thinges haue I spoken vnto you, that my ioye might remain in you, and that your ioye might be full,

Sainct Philip and James.

The second lesson. Actes. viij. vnto When thapostles.

At Matins.

At the Communion.

BEholde, howe good and ioyfull a thyng it is: bret hren to dwell together in vnitie. *Ecce quã bonum. Psalm. C. xxxiij.*

It is like the precious oyntement vpon the hed, that ran doune vnto the beard: euen vnto Aarōs beard, & wēt doune to the skirtes of his clothing

Like the dewe of hermon: whiche fell vpon the hill of Syon.

For there the Lorde promised his blessyng: and lyfe for euermore.

Glory be to the father, and to the sonne & to the .&c.

As it was in the beginnyng, is now and euer. &c.

The

The Collect.

ALmightie God, whom truly to knowe is euer-lastyng life: Graunt vs perfectely to knowe thy sonne Jesus Christe to be the waie, the truthe, and the life as thou haste taught Sainct Philip, and other the Apostles: Through Jesus Christ our Lorde.

The Epistle.

Iames i. IAmes the seruaunt of God and of the Lorde Jesus Christ, sendeth greting to the twelue Trides, whiche are scatered abrode. My brethren, coumpt it for an exceedyng ioye, when ye fall into diuerse temptations: Knowyng this, that the tryyng of your faithe gendereth pacience: and lette pacience haue her perfecte woorke, that ye maie be perfecte and soūde, lackyng nothyng. If any of you lacke wisedome, let him aske of him that geueth it: euen God, whiche geueth to all men indifferently, and casteth no man in the teeth, and it shalbe geuen him. But let him aske in faith and wauer not for he that doubteth, is like a waue of the sea, which is toste of the windes, and caried with violēce. Neither let that man thinke, that he shall receiue any thing of the Lorde.

A wauering mynded man, is vnstable in all his wayes. Let the brother which is of lowe degre, reioise whē he is exalted. Again let him that is riche, reioyce whē he is made lowe. For euen as the flower of the grasse, shall he passe awaie. For as the sunne riseth with heate and the grasse withereth, and his flower falleth awaie, and the beautie of the fashiō of it perisheth: euē so shal the riche man perishe in his wayes.

Happie is the manne that endureth temptacion: For when he is tried, he shall receiue the croune of life, Whiche the lorde hath promised to them that loue hym.

The

The Gospell.

 ND Jesus saied vnto his disciples, let not Ihon.xiiij.
your hartes bee troubled. Ye beleue in God, beleue also in me. In my fathers house are many Mansions. If it were not so, I would haue told you. I go to prepare a place for you. And if I go to prepare a place for you, I will come again and receiue you euen vnto my self: that where I am, there maye ye bee also. And whether I go ye knowe, and the waie ye knowe. Thomas saith vnto hym: Lorde wee knowe not whether thou goest. And howe is it possible for vs, to knowe the Waye? Jesus saith vnto hym, I am the waye and the truth, & the life: No mā commeth to the father but by me, if ye had knowē me, ye had knowen my father also: And now ye knowe hym, & haue seen hym. Philip saieth vnto him: Lorde shewe vs the father, & it suffiseth vs. Jesus saieth vnto him, haue I been so long tyme with you: And yet hast thou not knowen me? Philip, he that hath seen me, hath seen my father, and how saiest thou then, shew vs thy father? Beleuest thou not that I am in the father, and the Father in me? The wordes that I speake vnto you, I speake not of my self: But the father that dwelleth in me, is he that dooeth the workes. Beleue me that I am in the father, and the father in me. Or els beleue me for the Workes sake. Verely, verely I say vnto you, he that beleueth on me, the Workes that I do, the same shal he do also, and greater workes then these shall he do, because I goo vnto my father. And whatsoeuer ye aske in my name, that will I do, that the father maie bee glorified by the sonne, If ye shall aske any thing in my name, I will do it.

Sainct Barnabe Apostle.

At Matins.

The second lesson. Actes. xiiij. vnto thee nde.

Voce mea ad dominum. Pſal. C. xlij.

I Cried to the Lorde with my voyce: yea euen vnto the Lorde did I make my ſupplication. I powred out my complaintes before him: and ſhewed him of my trouble.

When my ſpirite was in heuineſſe, thow knewest my path: in the Waie where in I walked haue they preuely layed a ſnare for me.

I loked alſo vpon my right hande: and ſe there is no man that would knowe me.

I had no place to flye vnto: and no man cared for my ſoule.

I cried vnto thee, O Lorde, and ſaied: Thou art my hope and my portion in the lande of the liuyng.

Cõſider my complaynt: for I am brought very lowe.

O deliuer me frõ my perſecutors: for they are to ſtrõg for me.

Bring my ſoule out of priſon, that I maie geue thankes vnto thy name: whiche thyng if thou wilte graunt me, then ſhall the righteous reſort vnto my company

Glory be to the father, and to the ſonne & to the. &c.

As it was in the beginning, is now and euer. & ce.

The Collect.

LOrde almightie, whiche haſt indued thy holy Apoſtle Barnabas, with ſynguler giftes of thy holy ghoſt: let vs not bee deſtitute of thy manifolde giftes, nor yet of grace to vſe them alwaye to thy honor & glory: Through Jeſus Chriſt our Lorde.

The Epiſtle.

Actes xi.

TIdynges of theſe thynges, came vnto the eares of the congregation, which was in Hieruſalem. And they ſent furthe Barnabas, that he ſhould go vnto Antioche: whiche when he came, and had ſeen the grace of God, was glad and exhorted them all, that with purpoſe of harte, thei would continually cleaue vnto the Lorde. For he was a good man,

man, and full of the holy ghost and of fayth, and muche people was added vnto the Lord. Then departed Barnabas to Tharsus, for to seke Saul. And when he had fou̅d him, he brought him vnto Antioche. And it chaunsed, that a whole yere they had their cou̅ersacion with ꝑ congregacion there, & taught muche people, insomuche that the disciples of Antioche wer the first that wer called Christen.

In those dayes came Prophetes from the citie of Jerusalem vnto Antioche. And there stode vp one of them named Agabus, and signifyed by the spirite, that there should be great dearth throughout all the worlde, whiche came to passe in the Emperor Claudius dayes.

Then the disciples euery man according to his habilitie, purposed to send succour vnto the brethren whiche dwelt in Jury: whiche thyng they also did, and sent it to the elders by the handes of Barnabas and Saul.

The Gospel

THis is my commaundement, that ye loue together, as I haue loued you. Greater loue hath no man, then this: that a man bestowe his life for his frendes. Ye are my frendes, if ye do whatsoeuer I commaunde you. Henceforth cal I you not seruaũtes, for the seruaunt knoweth not what his lorde doeth. But you haue I called frendes: for all thynges that I haue heard of my father haue I opened to you: ye haue not chosen me, but I haue chosen you & ordained you to go & bryng furth frute, & that your frute should remayne, that whatsoeuer ye aske of the father in my name, he may geue it you. Ihon xv.

℣. At Euensong.

The second lesson Act. xv. (vnto) After certaine dayes.

℣ Sainct Jhon Baptist.

Prophe lessons at Mattyns.

The first lesson. Malach. iii. vnto the ende.

The second lesson. Mat. iii. vnto the ende.

Dñe exaudi. Psal. Cxiii.

HEare my prayer O Lorde and consider my desire: herken vnto me for thy trueth and righteousnes sake.

And entre not into iudgement with thy seruaũt: for in thy sight shall no mã liuyng be iustified.

For the enemy hath persecuted my soule, he hath smitten my life doune to the ground: he hath layde me in the darkenes, as the dead men that hath been long dead.

Therfore is my spirit vexed within me: and my heart within me is desolate.

Yet do I remembre the tyme past, I muse vpõ all thy workes: yea I exercise my self in ỹ workes of thy hãdes.

I stretche furth my handes vnto thee: my soule gaspeth vnto thee, as a thirsty land.

Heare me O Lord, & that soone, for my spirit wexeth faynt: hyde not thy face from me, least I be like vnto thẽ that go doune into the pit.

O let me heare thy louyng kyndnesse betymes in the mornyng, for in the is my trust: shewe thou me the way that I should walke in, for I lift vp my soule vnto the.

Deliuer me O Lorde, from myne enemies: for I flye vnto the to hyde me.

Teache me to do the thyng that pleaseth thee, for thou art my god: let thy louyng spirit lead me furth vnto the land of righteousnes.

Quicken me O Lorde, for thy names sake: and for thy righteousnes sake bryng my soule out of trouble.

And of thy goodnes slay myne enemyes: and destroy all them that vexe my soule, for I am thy seruaunt.

Glory be to the father and to the sonne &c.

As it was in the beginnyng. &c. Amen.

The Collect.

ALmightie God by whose prouidence thy seruaũt Jhon Baptist was wonderfully borne and sent

to

to prepare the way of thy sõne our sauior by preachyng of penaunce: make vs so to folowe his doctrin and holy life, that we may truely repent accordyng to his preachyng, & after his example cõstantly speake the trueth, boldly rebuke vice, and pacientlye suffer for the truethes sake, thorough Jesus Christ our Lorde.

The Epistle.

BE of good chere my people, O ye Prophetes cõ forte my people, sayeth your God, comforte Jerusalem at the heart and tell her, that her trauaile is at an ende, that her offence is pardoned, that she hath receiued of the lordes hand sufficient correction for all her synnes. A voyce cryed in Wyldernes, prepare the way of the lord in the Wyldernes, make straight the path of our God in the desert. Let all valleyes be exalted, and euery mountaine and hyll be layde lowe: What so is croked, let it be made straight, and let the rough be made plaine feldes. For the glory of the Lorde shall appeare, and all flesche shall at once se it, for Why? the mouth of the Lorde hath spoken it. Esa. xl.

The same voyce spake: Nowe crye. And the prophet answered: What shal I crye? that all flesche is grasse, and that al the goodlines therof is as the floure of the felde. The grasse is withered, the floure falleth away. Euen so is the people as grasse, When the breath of the Lorde bloweth vpon them. Neuertheless, whether the grasse wyther, or that the floure fade awaye, yet the Worde of our God endureth for euer. Go vp vnto the hye hyl (O Syon) thou that bryngest good tidynges, lifte vp thy voice With power. O thou preacher Jerusalẽ, lift it vp without feare: and say vnto the citie of Juda: Beholde your God, beholde: the Lorde your God shal come With power, & beare rule With his arme. Behold, he bryngeth his treasure with him, & his Workes go before him. He shal fede his flocke like an herdman. He shal gather the lambes together With his arme, and carye them in his

bosome, and shal kindly entreate those that beare yong.

The Gospell.

Luc. 1. ELizabethes tyme came that she should be deliuered, and she brought furth a sõne. And her neighbors & her cosyns heard how the Lorde had shewed great mercy vpon her, and reioysed with her. And it fortuned, that the eight day they came to circumcise the child: and called his name Zachary after the name of his father. And his mother answered & sayd: not so, but he shalbe called Jhon. And they sayd vnto her: There is none in thy kynred that is named with this name. And they made signes to his father, howe he would haue him called. And he asked for writyng tables, and wrote saiyng: his name is Jhon. And they meruailed all. And his mouth was opened immediatly, and his tongue also, and he spake and praised God. And feare came on al them that dwelt nye vnto theim. And all these saiynges was noysed abroade throughout all the hyl countrey of Jury: and they that heard theim, layd theim vp in their hartes, saiyng: what maner of childe shal this be: And the hand of the Lorde was with him. And his father Zacharias was fylled with the holy ghost, and prophecied, saiyng: Praysed be the lorde God of Israel, for he hath visited and redemed his people. And hath raised vp an horne of saluacion vnto vs in the house of his seruaunt Dauid. Euen as he promised by the mouth of his holy prophetes, which were sence the worlde began. That We should be saued from our enemies, and frõ the hand of all that hate vs. That he would deale mercifully with our fathers, and remembre his holy couenaunt. And he would performe the othe Whiche he sware to our father Abraham for to geue vs. That we deliuered out of the handes of our enemy, might serue him without feare, all the dayes of our life in suche holines and righteousnes as are acceptable before him. And thou child shalt be called the pro-

phet

pher of the highest: for thou shalt go before the face of the Lorde to prepare his Wayes, to geue knowledge of saluacion vnto his people for the remission of synnes. Thorough the tender mercye of our God, whereby the day spryng from an hye hath visited vs. To geue light to them that sat in darkenes & in the shadowe of death, to guide our feete into the way of peace. And the childe grewe and waxed strōg in spirit and was in wyldernes tyll the day came, When he should shewe himselfe vnto the Israelites.

Proper lessons at Euensong.

The first lesson. Malach. iii. vnto the ende.
The second lesson. Mat. xiii. (vnto) when Jesus heard.

¶ Saint Peters day.

At Mattyns.

The second lesson. Act. iii. vnto the ende.

¶ At the Communion.

BLessed be the Lorde my strength: whiche teacheth my hādes to warre, and my fyngers to fight. *Benedictus dominus Psa. Cxliii.*

My hope and my fortresse, my castle, and deliuerer, my defender in whom I trust: whiche subdueth my people that is vnder me.

Lorde, what is man that thou hast suche respect vnto him: or the sonne of man, that thou so regardest him.

Man is like a thing of nought: his tyme passeth away like a shadowe.

Bowe thy heauens, O Lorde, & come doune: touche the mountaynes and they shall smoke.

Cast furth thy lightnyng, and teare theim: shote out thyne arrowes and consume them.

Send doune thyne hand from aboue: deliuer me and take me out of the great Waters, from the hande of straunge children.

Whose mouth talketh of vanitie: & their right hand of wickednes.

I will syng a newe song vnto the O Lord: and syng prayses vnto thee vpon a ten stringed Lute.

Thou that gauest victory vnto kynges: and hast deliuered Dauid thy seruaunt frō the perill of the swoorde.

Saue me, and deliuer me from the hande of straunge children: whose mouth talketh of vanitie, & their right hand is a right hand of iniquitie.

That our sonnes may growe vp as the yong plātes: and that our daughters may be as a pullished corner of the temple.

That our garners may be ful and plenteous with all maner of store: that our shepe may bring furth thousandes and ten thousandes in our stretes.

That our Oxen may be strong to labor: that there be no decay: no leadyng into captiuitie, & no complaininyng in our stretes.

Happy are the people that be in suche a case: yet blessed are the people whiche haue the Lorde for their God.

Glory be to the father and to the sonne &c.

As it was in the beginnyng. &c. Amen.

The Collect.

ALmightie God, which by thy sōne Jesus Christ hast geuen to thy Apostle sainct Peter many excellent giftes, and commaundest him earnestly to feede thy flocke: make we beseche the all bishops and pastors diligently to preache thy holy woorde, and the people obediently to folowe the same, that they may receiue the croune of euerlastyng glory, thorough Jesus Christ our Lorde.

The Epistle.

Actes. xii.

AT thesame tyme Herode the kyng stretched furth his handes to vexe certaine of the congregacion. And he kylled James the brother of Jhon with the swoorde. And because he sawe

saWe it pleased the Jues, he proceded farther and toke Peter also. Then were the dayes of swete bread. And when he had caught him, he put him in prison also & deliuered him to foure quaternions of souldiers to be kept, entẽdyng after Easter to bryng him furth to the people. And Peter was kepte in prison, but praier was made without ceassyng of the cõgregacion vnto God for him. And when Herode would haue brought him out vnto the people, the same night slept Peter betwene ii. souldiers bounde with two chaynes: And the keepers before the doore kept the prison.

And behold, the angel of the Lord was there present and a light shyned in the habitacion. And he smote Peter on the side, and stered him vp, saiyng: arise vp quickly. And his chaynes fell of frõ his handes. And the angel sayd vnto him, girde thy selfe, & bind on thy sãdales. And he so did. And he sayth vnto him, cast thy garment about thee and folowe me. And he came out & folowed him, & wyst not that it was treuth whiche was done by the angel, but thought he had seen a vision. When they wer past the first and second watche, they came vnto the yron gate, that leadeth vnto the citie, whiche opened to them by the owne accorde. And they went out & passed thorough one strete, and furthwith the angel departed from him.

And when Peter was come to himselfe, he sayd, nowe I knowe of a suertie that the Lorde hath sent his Angel, and hath deliuered me out of the hand of Herode, & from all the waiting for of the people of the Jues.

The Gospel.

When Jesus came into the coastes of the citie whiche is called Cesaria Philippi, he asked his disciples, saiyng: whom do men say that I the sonne of man am? They sayd, some say that Mat. xvi.

that thou art Jhon Baptist, some Helias, some Hieremias, or one of the prophetes. He sayeth vnto them: but whom saye ye that I am? Symon Peter answered and sayd: Thou art Christ the sõne of the liuyng God. And Jesus answered & sayd vnto him: happy art thou Symon the sonne of Jonas, for flesh and blond hath not opened that vnto thee: but my father whiche is in heaue. And I say vnto ther, that thou art Peter: & vpon this rocke I will builde my congregacion. And the gates of hell shal not preuayl against it. And I will geue vnto thee the keyes of the kyngdom of heauen. And whatsoeuer thou byndest in yearth, shalbe bound in heauen: & whatsoeuer thou losest in yerth, shalbe loosed in heauen.

At Euensong.

The second lesson. Act. iiii. vnto the end.

¶ Saint Mary Magdalene.

Laudа anima mea. Psal. Cxlvi.

PRaise the Lorde, O my soule: while I liue will I praise the Lorde, yea as long as I haue any beyng, I will syng praises vnto my God.

O put not your trust in princes: nor in any childe of man, for there is no helpe in them.

For when the breath of mã goeth forth he shal turne againe to his yearth, and then all his thoughtes perish.

Blessed is he that hath the God of Jacob for his helpe: and whose hope is in the Lorde his God.

which made heauen and yearth, the sea and all that therin is: which kepeth his promise for euer.

which helpeth them to right that suffer wrong: which fedeth the hungry.

The Lorde loseth men out of prison: the Lorde geueth sight to the blynde.

The

The Lorde helpeth theim that are fallen: the Lorde careth for the righteous.

The Lorde careth for the straungers, he defendeth the fatherles and wydowe: as for the waye of the vngodly, he turneth vpside doune.

The Lorde thy God, O Syon, shalbe kyng for euer more: and throughout all generations.

Glory be to the father &c. As it was in the &c. Amen.

The Collect.

MErciful father geue vs grace, that we neuer presume to synne through the example of any creature, but if it shal chaunce vs at any tyme to offende thy diuine maiestie: that then we may truely repent and lamente the same, after the example of Mary Magdalene, and by liuely fayth obtayne remission of all our synnes, through the only merites of thy sõne our sauior Christ.

The Epistle.

WHosoeuer fyndeth an honest faythful woman Prouer. xxxi.
she is muche more worth then perles. The heart of her husbande may safely trust in her, so that he shall fall in no pouerte. She will do him good and not euil, all the dayes of her life. She occupieth woll and flaxe and laboureth gladly with her handes. She is like a marchauntes ship that bryngeth her vitayles from afarre. She is vp in the night season to prouide meat for her houshold, and fode for her maydens. She considereth land and byeth it, and with the fruites of her handes she planteth a vyneyarde. She girdeth her loynes with strength, and courageth her armes. And if she perceiue that her huswifery doeth good, her candle goth not out by night. She layeth her fyngers to the spindle: and her hand taketh hold of the distaffe. She openeth her hande to the poore, yea she stretcheth furth her handes to suche as haue nede. She feareth not that the colde of wynter shal hurt her house for all her houshold folkes is clothed with skarlet. She

maketh

maketh her selfe fayre ornamētes, her clothing is white silke and purple. Her husband is muche set by in the gates, when he sitteth among the rulers of the lande. She maketh clothe of silke and selleth it, and deliuereth girdles vnto the marchaunt. Strength and honour is her clothyng, and in the latter day she shall reioyce. She openeth her mouth with wysdome, & in her tongue is the law of grace. She loketh well to the waies of her houshold: & eateth not her bread with idlenes. Her children shal arise, and call her blessed: & her husband shall make muche of her. Many daughters there be that gather riches together: but thou goest aboue them all. As for fauor it is deceiptful, and beautie is a vayne thyng: but a woman that feareth the Lorde, she is worthy to bee praised. Geue her of the fruites of her hādes, and let her owne workes praise her in the gates.

The Gospel.

Luc. vii.

AND one of the Pharisey's desyred Jes' that he would eat with him, & he went into the Pharisies house, & sat doune at meat. And behold a woman in that citie (which was a synner) assone as she knewe that Jesus sat at meat in the Pharisies house, she brought an Alablaster boxe of oyntment, & stode at his fete behinde him weping, & begā to wash his fete with teares & did wipe them with the heeres of her head, & kyssed his fete, and annoynted them with oyntment. When the Pharisie (which had bidden him) saw that, he spake within him selfe saiyng: if this man wer a prophet, he would surely knowe who & what maner of woman this is that touched him, for she is a synner. Jesus answered & sayd vnto him: Simon I haue somewhat to say vnto thee. And he sayd: Maister, say on. There was a certayne lender which had two debters, the one ought him fiue hūdreth pence & the other fiftie. When thei had nothing to pay, he forgaue them both. Tel me therfore, whiche of them

will

will loue him most: Symon answered and sayd: I suppose that he to whom he forgaue most. And he sayd vnto him: thou hast truely iudged.

And he turned to the woman and sayd vnto Symō: Seest thou this Woman: I entred into thy house, thou gauest me no Water for my fete: but she hath washed my feete with teares, & wyped them with the heeres of her head. Thou gauest me no kysse: but she sence the time I came in, hath not ceased to kysse my fete. My head with oyle thou diddest not annoynt, but she hath annoynted my fete with oyntment. Wherfore I say vnto the, many synnes are forgeuen her, for she loued muche. To whō lesse is forgeuen, the same doeth lesse loue. And he sayd vnto her: thy synnes are forgeuen thee. And they that sate at meat with him, began to say within themselues. Who is this whiche forgeueth synnes also: And he sayd to the woman. Thy fayth hath saued thee: go in peace.

¶ Saint James the Apostle.

O Praise the Lorde of heauen: praise him in the heigth. *Laudate dominum de cœlis. Psal. Cxlviii.*

Prayse him all ye his Angels of his: prayse him all his host.

Prayse him Sunne and Moone: prayse ye him all ye starres and light.

Prayse him all ye heauens: & ye Waters that be aboue heauens.

Let them praise the name of the Lorde: for (he spake the Woorde, and they were made) he commaunded, and they were created.

He hath made them fast for euer and euer: he hath geuen a lawe, whiche shal not be broken.

Prayse the Lorde vpon the yearth: ye dragons, and all depes.

Fyer, hayle, snow and vapors: wynde and storme, fulfillyng

fillyng his worde.

Mountaynes & all hylles: fruitful trees & all Cedres.

Beastes and all cattel: wormes and fethered foules.

Kynges of the yearth and all people: princes and all the Judges of the worlde.

Yongmen and maydens, old men and children praise the name of the Lord: for his name onely is excellent, & his praise aboue heauen and yearth.

He shall exalt the horne of his people, all his sainctes shall prayse him: euen the children of Israel, euen the people that serue him.

Glory be to the father &c. As it was in the &c. Amen.

The Collect.

GRaunt O merciful God, that as thyne holy Apostle James leauyng his father and al that he had, without delay, was obedient vnto the callyng of thy sõne Jesu Christ, & folowed him: So we forsakyng al worldly & carnal affections, may be euermore ready to folowe thy cõmaundementes, thorough Jesus Christ our lord.

The Epistle.

Act. xi. IN those dayes came prophetes from the citie of Jerusalem vnto Antioche. And there stode vp one of them named Agabus and signified by the spirit that there should be great derth thoroughout all the worlde, whiche came to passe in the Emperor Claudius dayes. Then the disciples, euery man accordyng to his habilitie, purposed to send succor vnto the brethren whiche dwelt in Jury, whiche thyng they also did, and sent it to the Elders, by the handes of Barnabas & Saul. Actes xii. At thesame tyme Herode the kyng stretched furth his hãdes to vexe certaine of the congregation. And he killed James the brother of Jhon With the sworde. And because that he sawe it pleased the Jues, he proceded farther and toke Peter also.

The

The Gospel.

THen came to him the mother of Zebedes chil- Mat. xx.
dren with her sonnes, worshippyng him and
desiryng a certain thyng of him. And he sayd
vnto her, what wilt thou? She sayd vnto
him: Graunt that these my two sonnes may sit, the one
on thy right hand and the other on thy left, in thy kyng-
dome. But Jesus answered & sayd: ye wot not what ye
aske. Are ye able to drynke of the cup that I shal drynke
of, and to be baptised with the baptisme, that I am bap-
tised with? They sayd vnto him, we are: he sayd vnto
them, ye shall drynke in dede of my cuppe, & be baptized
with the baptisme that I am baptised with, but to syt
on my right hād & on my left, is not myne to geue: but it
shal chaunce vnto them that it is prepared for of my fa-
ther. And when the ten heard this, they disdayned at
the two brethren. But Jesus called them vnto him, and
sayd: ye knowe that the princes of the nations haue do-
minion ouer them, and they that are great men, exercise
auctoritie vpon them: It shall not be so among you.
But whosoeuer wil be great amōg you, let him be your
minister, & whosoeuer wilbe chiefe among you, let him
be your seruaunt. Euen as the sonne of mā came not to
be ministred vnto, but to minister, and to geue his life a
redemption for many.

Saint Bartholomewe.

NOt vnto vs, O Lord, not vnto vs, but vn- Non nobis dñe
to thy name geue the praise: for thy louyng psal. cxv.
mercy, and for thy trueths sake.
Wherefore shal the heathen say: where
is nowe their God?
As for our God he is in heauen: he hath done what-
soeuer pleased him.

Their Idols are syluer and gold: euen the worke of mens handes.

They haue mouthes and speake not: eyes haue they and see not.

They haue eares, and heare not: noses haue they and smell not.

They haue handes and handle not: feete haue they & walke not, neither speake they thorough their throte.

They that make them are like vnto them: and so are all they that put their trust in them.

But the house of Israel trust thou in the Lorde: he is their succour and defence.

Ye house of Aaron put your trust in the Lorde: he is their helper and defender.

Ye that feare the Lorde, trust in the Lorde: he is their helper and defender.

The Lorde hath ben myndefull of vs, and he shall blesse vs: euen he shal blesse the house of Israel, he shal blesse the house of Aaron.

He shall blesse them that feare the Lorde: both small and great.

The lorde shall increase you more and more: you and your children.

Ye are the blessed of the Lorde: which made heauen and yearth.

All the whole heauens are the Lordes: the yearth hath he geuen to the children of men.

The dead praise not thee (O Lorde): neither all they that go doune into the silence.

But we will praise the Lorde: from this tyme furth for euermore.

Glory be to the father and to the sonne &c.

As it was in the beginning. &c. Amen.

The Collect.

O Almightie & euerliuing God which hast geuen grace to thy Apostle Bartholomew truly to beleue

and

and to preache thy worde: graūt we beseche the vnto thy Churche both to loue that he beleued: & to preache that he taught, thorough Christ our Lorde.

The Epistle.

By the hādes of the Apostles wer many signes and wōders shewed among the people. And they wer altogether with one accorde in Salomons porche. And of other, durst no man ioyne himselfe to theim, neuertheles the people magnified theim. The nombre of them that beleued in the Lorde both of men and women grewe more and more: insomuche that they brought the sicke into the stretes, and layde them on beddes & couches, that at the lest way the shadowe of Peter when he came by might shadowe some of theim (and that they might all be deliuered from their infirmities). There came also a multitude out of the cities rounde aboute vnto Jerusalem bringyng sicke folkes, & theim whiche were vexed with vncleane spirites. And they were healed euery one. Actes v.

The Gospel.

And there was a strife among them whiche of them should seme to be the greatest. And he sayd vnto them, the kinges of nations reigne ouer them, & thei that haue auctoritie vpon theim are called gracious lordes: But ye shall not so be. But he that is greatest amōg you, shalbe as the yōger: and he that is chief shalbe as he that doth ministre. For whether is greater he that sytteth at meate, or he that serueth? Is not he that sytteth at meate? But I am among you, as he that ministreth. ye are they, whiche haue bidden with me in my tēptacions. And I appoint vnto you a kyngdome, as my father hath appointed to me, that ye may eat and drynke at my table in my kyng- Luc. xxii.

kyngdome, and syt on seates iudgyng the xii. tribes of Israel.

ℭ. Saint Mathew.

Laudate dominum omnes gentes, Psal. Cxvii.



Prayse the Lorde all ye heathens: prayse him all ye nations.

For his mercifull kyndnes is euer more and more towarde vs: and the truth of the Lorde endureth for euer.

Glory be to the father and to the sonne &c.

As it was in the beginnyng &c. Amen.

The Collect.

ALmightie God whiche by thy blessed sonne diddest call Mathew from the receipt of custome to be an Apostle and Euangelist: Graunt vs grace to forsake all couetous desires and inordinate loue of riches, and to folowe thy sayd sonne Jesus Christ, who lyueth and reigneth &c.

The Epistle.

2. Cor. iiii.



Seyng that we haue such an office, euē as God hath had mercy on vs, we go not out of kynd but haue cast frō vs the closes of vnhonesty, & walke not in craftines, neither handle we the worde of God deceiptfully, but open the trueth, & report our selues to euery mans conscience in the sight of God. If our gospel be yet hid it is hid amōg thē that are lost, in whō the God of this worlde hath blinded the mindes of them whiche beleue not, lest the light of the gospel of the glory of Christ (whiche is the image of God) should shyne vnto theim. For we preache not our selues, but Christ Jesus to be the Lorde, and oure selues your seruauntes, for Jesus sake. For it is God that commaunded the light to shyne out of darknes, whiche hath shyned in our heartes, for to geue the light of the knowlege of the glory of God, in the face of Jesus Christ.

The

The Gospel.

AND as Jesus passed furth frō thence, he saw a mā (named Mathew) sittyng at the receipt of custome, and he sayd vnto him, folowe me, and he arose and folowed him. And it came to passe as Jesus sat at meat in his house: behold many Publicans also and synners that came, sat doune with Jesus and his disciples. And when the Phatisies sawe it, they sayd vnto his disciples: Why eateth your Master with Publicans and synners? But when Jesus heard that, he sayd vnto them: They that be strong, neede not the Phisicion, but they that are sicke. Go ye rather and learne what that meaneth: I will haue mercy, and not sacrifice, for I am not come to cal the righteous, but sinners to repentaunce. Matth. ix.

Sainct Michael and all angels.

PRaise the Lorde (ye seruauntes) O praise the name of the Lorde. Laudate pueri. Psal. Cxiii.

Blessed is the name of the Lord: from this tyme furth for euermore.

The Lordes name is praised: frō the risyng vp of the Sunne, vnto the goyng doune of the same.

The Lorde is hye aboue al heathen: and his glory aboue the heauens.

Who is like vnto the Lorde oure God, that hath his dwellyng so hye: and yet humbleth himself to behold the thynges that are in heauen and yearth.

He taketh vp the symple out of the dust: & lifteth the poore out of the myre.

That he may set him with the princes: euen with the princes of his people.

He maketh the barren woman to kepe house: and to be a ioyful mother of children.

Glory be to the father and to the sonne &c.

As it was in the beginnyng. &c.

At the Communion.

The Collect.

EVerlastyng God which hast ordayned and constituted the seruices of al angels and men in a wonderful order: mercifully graunt that thei whiche alway do the seruice in heauen, maye by thy appointment succour and defende vs in yearth, thorough Jesus Christ our Lorde. &c.

The Epistle.

Apoc. xii. THere was a great battail in heauen: Michael & his Angelles fought with the Dragon, and the Dragon fought with his Angels and prenailed not, neither was their place found any more in heauen. And the great dragon that olde serpent, called the deuil and Sathanas was cast out, whiche deceiueth all the worlde. And he was cast into the yerth, and his angels were cast out also with him. And I heard a loude voyce saiyng: in heauen is now made saluacion and strength, and the kyngdom of our god, & the power of his Christ. For the accusar of our brethren is cast doune which accused them before our God day and night. And they ouercame him by the bloud of the lambe, and by the word of their testimony, & they loued not their liues vnto the death. Therfore reioyce heauens, and ye that dwell in them. Wo vnto the inhabitors of the yearth and of the sea: for the deuil is come doune vnto you, whiche hath great wrathe, because he knoweth that he hath but a shorte tyme.

The Gospel.

Mat. xviij. AT the same tyme came the disciples vnto Jesus saiyng: who is the greatest in the kyngdome of heauen? Jesus called a childe vnto him, and set him in the myddest of theim, and sayd: Verely I saye vnto you, excepte ye turne and become as childzen ye shall not entre into the kyngdome of heauen. Whosoeuer therefore humbleth himselfe as this childe, that same is the greatest

greatest in the kingdome of heauen. And whoso receaueth such a child in my name receiueth me. But whoso doth offende one of these litleons which beleue in me, it were better for him ỳ a milstone were hãged about his neck, and that he were drowned in the depth of the sea. Wo vnto the worlde, because of offences: necessary it is that offences come: But wo vnto the mã, by whom the offences cometh. Wherfore if thy hande or thy fote hynder the, cut him of, & cast it from the: it is better for the to entre into lyfe halt or mained, rather thẽ thou shouldest (hauing two handes or two fete) be cast into euerlasting fyre. And if thine eye offend the, pluck it out, and cast it from the. It is better for the to entre into lyfe with one eye, rather then (hauing .ii. eyes) to be cast into hell fyre. Take hede that ye dispyse not one of these lytleons. For I say vnto you: that in heauen their Angels do alwaies behold the face of my father, whiche is in heauen.

¶ Sainct Luke euangelist.

BY the waters of Babylon we sat doune and wept: when we remembred (the O) Syon. *Super flumina, Psal. cxxxij.*

As for our harpes we hanged them vp: vpõ the trees that are therin.

For thei that led vs captiue, required a song and melody in our heauines: sing vs one of the songes of Sion.

How shal we syng the lordes song: in a straunge lãde.

If I forget the, O Jerusalem: let my ryght hande forget her conning.

If I do not remember the: let my tong cleaue to the rofe of my mouth, ye if I preferre not Jerusalem in my myrth.

Remember the chyldren of Edom O lord: in the day of Jerusalem, how thei sayd, doune with it doune with it euen to the grounde.

O daughter of Babylon, wasted with miserie: ye happye shall he be that rewardeth the, as thou hast serued vs.

Blessed shall he be, that taketh thy children: and throweth them against the stones.

Glory be to the father, and to the sonne. &c.

As it was in the beginning. &c.

The collect.

ALmyghty God whiche calledst Luke the physycion, whose prayse is in the gospell, to be a physicion of the soule: it may please the by the holsome medecines of his doctryne, to heale all the diseases of our soules, through thy sonne Jesus Christe our lorde.

The Epistle

2. Tim. iiij.

WAtche thou in al thinges, suffre afflictions, do the worke throughly of an Euangelyst, fulfyl thyne office vnto the vtmost, be sobre. For I am now redy to be offred, and the tyme of my departing is at hand. I haue fought a good fight, I haue fulfilled my course, I haue kept the faith. From hencefurth there is layd vp for me a crowne of righteousnes, whiche the lorde (that is a ryghteous iudge) shal geue me at that day: not to me only, but vnto all them also that loue his comming. Do thy dylygence, that thou mayst come shortly vnto me. For Demas hath forsaken me and loueth this present worlde, and is departed vnto Thessalonica. Crescens is gone to Galacia, Titus vnto Dalmacia, only Lucas is with me. Take Marke and bring him with the, for he is profytable vnto me for the ministracion. And Tichicus haue I sent to Ephesus: The cloke that I left at Troada with Carpus, when thou comest, bryng with the, and the bokes, but specially the parchemēt. Alexander

the

the coppersmith, did me much euell: the lorde reward him, according to his deades, of whom be thou ware also. For he hath greatly withstande our wordes.

The Gospell.

The lorde appointed other seuenty and two also, and sent them two and two before hym, into euery citie and place, whether he hym selfe would come. Therfore he said vnto thē: the haruest is great, but the labourers are fewe, pray ye therfore the lorde of the haruest, to send furth labourers into the haruest. Go your wayes, behold, I sende you furth as lambes among wolues. Beare no wallet neither scrip nor shoes, and salute no man by the way, into what soeuer house ye entre, fyrst saye peace be to this house. And if the sonne of peace be there, youre peace shall rest vpon him, if not, it shall returne to you againe. And in the same house tary styll, eating & drinking such as they geue. For the labourer is worthy of his rewarde. Luc. x.

Symon and Jude apostles.



Prayse God in his holynes: prayse him in the fyrmament of his powre. Laudate dominum. Psal. cl.

Prayse him in his noble actes: prayse him according to his excellent greatnesse.

Prayse him in the sound of the trumpet: prayse hym vpon the lute and harpe.

Prayse him in symbales and daunses: praise him vpō the stringes and pipe.

Prayse him vpon the well tuned cymbals: prayse him vpon the loud cymbals.

Let euery thing that hath breth prayse the lorde.

Glory be to the father. &c

As it was in the begynning. &c.

The Collect.

ALmyghtye God, Whiche hast builded the congregacion vpon the foundacion of the apostles and prophetes, Jesu Christ him selfe beyng the head corner stone: graunt vs so to be ioyned together in vnitie of spirite by their doctrine, that we may be made an holy temple acceptable to the, through Jesu Christ oure lorde.

The Epistle

Iude. 1. IVdas the seruaunt of Jesu Christe, the brother of James, to them whiche are called and sanctifyed in God the father, and preserued in Jesu Christe: Mercy vnto you and peace and loue be multyplyed. Beloued, When I gaue al diligence to write vnto you of the cõmõ saluacio, it was nedful for me to write vnto you, to exhort you ỹ ye should continually labour in ỹ faith, which was once geuen vnto the saintes. For there are certain vngodly mẽ craftely crept in, of which it was written afore tyme vnto such e iudgemẽt. They turne the grace of our God vnto wantonnes, and deny God (whiche is the only lorde) and our lord Jesu Christ.

My mynd is therfore to put you in remẽbraunce, for as much as ye once know this, how that the lord (after that he had deliuered the people out of Egypt) destroyed them whiche afterward beleued not. The Angels also which kept not their first state, but left their owne habitacio, he hath reserued euerlasting chaines vnder darcknes vnto the iudgement of the great day: euen as Sodom and Gomor, and the cities about them whiche in like maner defiled them selfes with fornication, & followed straunge flesh are set furth for an example, and suffre the paine of eternall fyre: likewise these beyng deceyued by dreames, defyle the flesh, despise rulers, and speake euell of them that are in authoritie.

The

The Gospel.

This cõmaunde I you, that ye loue together. Iohn. xv.
If the worlde hate you, ye knowe it hated me before it hated you. If ye were of the worlde, the worlde would loue his owne: howbeit, because ye are not of the worlde. But I haue chosen you out of the worlde, therfore the worlde hateth you. Remembre the worde that I say vnto you, the seruaunt is not greater then the lorde. If they haue persecuted me, they will also persecute you. If they haue kept my saiyng they wil kepe yours also.

But all these thynges will they do vnto you for my names sake, because they haue not knowen him that sent me. If I had not come and spoken vnto them, thei should haue had no sinne: but nowe haue they nothyng to cloke their synne withall. He that hateth me hateth my father also: If I had not done among theim the woorkes whiche none other man did, they should haue had no synne. But nowe haue they both seen and hated: not onely me but also my father. But this happeneth that the saiyng might be fulfilled that is writen in their lawe, They hated me without a cause.

But when the comforter is come whom I wil sende vnto you from the father, euen the spirit of trueth (whi the proceedeth of the father) he shal testifie of me. And ye shall beare wytnes also, because ye haue been with me from beginnyng.

¶ All Sainctes.

Proper lessons at Mattyns.

The first lesson Sapi. iii. vnto blessed is rather the Baron.

The second lesson. Hebre xi. xii. Sainctes by fayth subdued vnto If ye indure chastisyng.

At

¶ At the Communion.

Cantate dño. pſal. Cxlix.

SYng vnto the Lord a newe song: let the congregacion of sainctes praise him.

Let Israel reioyce in him that made him: & let the children of Syon be ioyful in their kyng.

Let them praise his name in the daunce: let them syng praises vnto him with tabret and harpe.

For the Lorde hath pleasure in his people: & helpeth the meke hearted.

Let the saintes be ioyful with glory: let them reioyce in their beddes.

Let the praises of God be in their mouth: and a two edged swoorde in their handes.

To be auenged of the heathen: & to rebuke the people.

To bynde their kynges in chaynes: and their nobles with fynkes of yron.

That they may be auenged of them, as it is written: suche honor haue all his saintes.

Glory be to the father &c. As it was in the &c. Amen.

The Collect.

ALmightie God whiche hast knit together thy electe in one communion and felowship in the misticall body of thy sonne Christ our lorde: graūt vs grace so to folowe thy holy sainctes in all vertues and godly liuyng, that we may come to those inspeakeable ioyes whiche thou hast prepared for al them that vnfaynedly loue the, thorough Jesus Christ. our lorde Amen

The Epistle.

Apoc. vii.

BEholde I Jhon sawe an other Angel ascend from the rysyng of the Sunne, whiche had the seale of the liuyng God, and he cryed with a loude voyce to the foure Angelles, to whom power was geuen to hurt the yearth and the sea

sea) saiyng: Hurt not the yearth neither the sea, neither the trees, tyl We haue sealed the seruauntes of our God, in their foreheades. And I heard the nomber of theim whiche were sealed, and there wer sealed an Cxliiii.M. of the all tribes of the childzen of Israel.

Of the tribe of Juda were sealed xii.M.
Of the tribe of Ruben were sealed xii.M.
Of the tribe of Gad were sealed xii.M.
Of the tribe of Assar wer sealed xii.M.
Of the tribe of Neptalym were sealed xii.M.
Of the tribe of Manasses were sealed xii.M.
Of the tribe of Symeon were sealed xii.M.
Of the tribe of Leuy were sealed xii.M.
Of the tribe of Isachar were sealed xii.M.
Of the tribe of zabulon were sealed xii.M.
Of the tribe of Joseph were sealed xii.M.
Of the tribe of Beniamin were sealed xii.M.

After this I beheld, and lo a great multitude (which no mā can nombre) of all nations and people, & tongues stode before the seate and before the lambe, clothed with long white garmentes, & Palmes in their handes and cried with a loud voyce, saiyng: saluacion be ascribed to him that sytteth vpon the seat of our God and vnto the lambe. And all the Angels stoode in the compasse of the seat, and of the elders, and the foure beastes, and fel before the seat on their faces, and worshipped God saiyng: Amen. Blessyng and glory, and wisedome, and thanke, and honor, and power, and might be vnto oure God for euermore. Amen.

The Gospel.

JEsus seyng the people, wēt vp into the moū- Math v.
tayne, & When he was set, his disciples came to him, & after that he had opened his mouth he taught them saiyng: Blessed are the poore in spirit, for theirs is the kyngdome of heauen.

Blessed

Blessed are they that morne: for they shall receiue comfort. Blessed are the meke: for they shal receiue the inheritaunce of the yearth. Blessed are they whiche hunger and thirst after righteousnes: for they shalbe satisfied. Blessed are the mercyfull: for they shall obtaine mercy. Blessed are the pure in heart, for thei shal see God. Blessed are the peacemakers: for they shalbe called the children of God. Blessed are they whiche suffre persecucion for righteousnes sake: for theirs is the kingdom of heauen. Blessed are ye when men reuile you, and persecute you, & shall falsly say all maner of euil sayinges against you for my sake: reioyce and be glad, for great is your reward in heauen: For so persecuted they the prophetes whiche were before you.

Proper lessons at Euensong.

The first lesson. Sapi. v. (vnto) His iealosy also.
The second lesson, Apoca xix. (vnto) And I sawe an angell stand.

of the Lorde, and the holy Communion, commonly called the Masse.



SO many as intend to bee partakers of the holy Communion, shall signifie their names to the Curate ouer night: or els in the morning, afore the beginning of Matins, or immediatly after.

And if any of those be an open & notorious euill liuer, so that the cõgregacion by hym is offended, or haue doen any wrõg to his neighbors, by worde, or dede: The Curate shal call hym, and aduertise him, in any wise not presume to the lordes table, vntill he haue openly declared hymselfe, to haue truly repented, and amended his former naughtie life: that the congregacion maie thereby be satisfied, whiche afore wer offended, and that he haue recompensed the parties, whom he hath dooen wrong vnto, or at the least bee in full purpose so to doo, as sone as he conueniently maie.

❧ The same order shall the Curate vse, with those betwixt whom he perceiueth malice, and hatered to reigne, not suffering theim to bee partakers of the Lordes table, vntill he knowe theim to bee reconciled And if one of the parties so at variaunce, be content to forgeue from the botome of his harte, all that the other hath trespaced against hym, and to make amendes, for that he hymselfe hath offended: and the other partie will not bee perswaded to a godly vnitie, but remaigne still in his frowardnes and malice. The Minister in that case, ought to admit the penitent persone to the holy communion, and not hym that is obstinate.

❧ Upon the daie, and at the tyme appoynted for the ministracion of the holy Communion, the Priest that shall execute the holy ministery, shall put vpon hym the vesture appointed for that ministracion, that is to saie, a white Albe plain, with a vestement or Cope. And where there be many Priestes, or Deacõs, there so many shalbe ready to helpe the Priest in the ministracion, as shalbe requisite. And shall haue vpon theim likewise, the vestures appointed for their ministery, that is to saye: Albes, with tunacles. Then shall the Clerkes syng in Englishe for the office, or introite, (as they call it) a Psalme appoynted for that daie.

The Prieſt ſtandyng hūbly afore the middes of the Altar, ſhall ſaie the Lordes praier with this collect.

ALmightie GOD, vnto whom all hartes bee open, and all deſires knowen, and from whō no ſecretes are hid, cleanſe the thoughtes of our hartes, by the inſpiracion of thy holy ſpirite: that we maie perfectly loue the, and worthely magnifie thy holy name: through Chriſt our lorde Amen.

Then ſhall he ſaie a Pſalme appoynted for the introit: whiche Pſalme ended, the Prieſt ſhall ſaie, or els the Clerkes ſhall ſyng

iii. Lorde haue mercie vpon vs.
iii. Chriſt haue mercie vpon vs.
iii. Lorde haue mercie vpon vs.

Then the Prieſt ſtandyng at Goddes borde ſhall begin.

Glory be to God on high.

The Clerkes.

And in yearth peace, good will towardes men.

We prayſe thee, we bleſſe thee, we worſhip the, we glorifye thee, we geue thankes to thee, for thy greate glory, O Lorde GOD heauenly kyng, God the father almightie.

Lorde the onely begotten ſonne Jeſu Chriſte, O Lorde God, Lambe of GOD, ſonne of the father, that takeſt awaye the ſynnes of the worlde, haue mercie vpon vs: Thou that takeſt awaie the ſynnes of the worlde, receiue our praier.

Thou that ſitteſt at the right hande of GOD the father, haue mercie vpon vs: For thou onely art holy, thou onely art the Lorde. Thou onely (O Chriſt) with the holy Ghoſte, art moſte high in the glory of God the father. Amen.

Then

Then the prieſt ſhall turne hym to the people and ſaie.

The Lorde be with you.

The aunſwere.

And with thy ſpirite.

The prieſt.

Let vs praie.

Then ſhall folowe the Collect of the daie, with one of theſe twoo Collectes folowyng, for the Kyng.

ALmightie God, whoſe kingdom is euerlaſting, and power infinite, haue mercie vpon the whole congregacion, & ſo rule the hart of thy choſen ſeruaũt Edward the ſixt, our kyng and gouernor: that he (knowyng whoſe miniſter he is) maie aboue all thynges, ſeke thy honor and glory: and that we his ſubiectes (duely conſydering whoſe auctoritie he hath) maie faithfully ſerue, honour, and humbly obeye hym: in the, and for the, according to thy bleſſed worde and ordinaunce: Through Jeſus Chriſte oure Lorde, who with the, and the holy ghoſt, liueth, and reigneth, euer one God, worlde without ende. Amen.

ALmightie and euerlaſting GOD, wee bee taught by thy holy worde, that the hartes of Kynges are in thy rule and gouernaunce, and that thou doeſt diſpoſe, and turne them as it ſemeth beſt to thy godly wiſedom: We humbly beſeche the, ſo to diſpoſe and gouerne, the hart of Edward the ſixt, thy ſeruaũt, our Kyng and gouernor, that in all his thoughtes, wordes, and workes, he maie euer ſeke thy honor & glory, and ſtudy to preſerue thy people, committed to his charge, in wealthe, peace, and Godlines: Graunt this O mercifull father, for thy dere ſonnes ſake, Jeſus Chriſt our Lorde. Amen.

The Collectes ended, the Priest or he that is appoynted, shall reade the Epistle, in a place assigned for the purpose, saiyng.

The Epistle of sainct Paul Writtē in the Chapiter of to the.

The Minister then shall reade thepistle. Immediatly after the Epistle ended, the Priest or one appointed to reade the Gospel shall saye.

The holy Gospell written in the Chapiter of.

The Clearkes and people shall auuswere.

Glory be to the, O Lorde.

The Priest or Deacon then shall reade the Gospell: after the Gospell ended, the Priest shall begin.

I beleue in one God.

The Clerkes shall syng the rest.

The father almightie maker of heauen and yearth, and of all thinges visible and inuisyble: And in one Lorde Jesu Christ, the onely begotten sonne of God, begotten of his father, before all worldes, God of God, light of light, very God of very God, begottē not made, beyng of one substaunce with the father, by whom all thynges wer made, who for vs men, and for our saluation, came doune from heauen, and was incarnate by the holy Ghoste, of the Virgin Mary, and was made manne, and was Crucifyed also for vs, vnder Poncius Pilate, he suffered and was buried, and the thirde daie he arose again accordyng to the scriptures, and ascended into heauen, and sitteth at the right hand of the father: And he shal come again with glory, to iudge both the quicke and the ded.

And I beleue in the holy ghost, the Lorde and geuer of life, who procedeth frō the father and the sonne, who with the father and the sonne together, is worshipped and glorified, who spake by the Prophetes. And I beleue one Catholike & Apostolike Churche. I acknowlege

lege one Baptisme, for the remission of synnes. And I loke for the resurrection of the dedd: and the life of the worlde to come. Amen.

After the Crede ended, shall folowe the Sermon or Homely, or some porcio of one of the Homelies, as thei shalbe hereafter deuided: wherin if the people bee not exhorted to the worthy receiuing of the holy Sacrament, of the body & bloud of our sauior Christ: then shal the curat geue this exhortacion, to those ỹ be mynded to receiue the same.

DEerely beloued in the Lorde, ye that minde to come to the holy Communiõ of the body and bloud of our sauior Christ, must cõsidre what S. Paule writeth to the Corinthiãs, how he exhorteth all persones diligently to trie and examyne themselfes, before they presume to eate of that bread, & drinke of that cup: for as the benefite is greate, if with a truly penitent harte, and liuely faith, we receiue that holy Sacrament: (for then we spiritually eate the flesh of Christ, and drinke his bloud, then we dwell in Christ and Christ in vs, we be made one with Christ, & Christ with vs) so is the daunger greate, if we receiue the same vnworthely, for then we become gyltie of the body & bloud of Christ our sauior, we eate & drinke our awne dampnacion, not consydryng the Lordes body. We kyndle Gods wrathe ouer vs, we prouoke hym to plague vs with diuerse diseases, and sondery kyndes of death. Therfore, if any here be a blasphemer, aduouterer, or be in malice or enuie, or in any other greuous cryme (except he be truly sory therefore, and earnestly mynded to leaue the same vices, and do trust hym self to be reconcyled to almyghtie GOD, and in Charytie with all the worlde) lette hym be waile his synnes, and not come to that holy table, lest after the takyng of that moste blessed bread: the deuill entre into hym, as he did into Judas, to fill hym full of all iniquitie, and bryng hym to destrucciõ, bothe of body and soule. Judge therfore your selfes (brethren) that ye be not iudged of the

lorde. Let your mynd be without desire to synne, repēt you truely for your sinnes past, haue an earnest & lyuely faith in Christ our sauior, be in perfect charitie with all men, so shall ye be mete partakers of those holy misteries. And aboue al thinges: ye must geue moste humble and hartie thākes to God the father, the sonne, and the holy ghost, for the redemciō of the worlde, by the death and passion of our sauior Christ, both God & man, who did humble him self euen to the death vpō the crosse, for vs miserable synners, whiche laie in darknes and shadowe of death, that he might make vs the children of God, and exalt vs to euerlasting life. And to thend that we should alwaie remembre the exceding loue of oure master, and onely sauior Jesu Christ, thus dying for vs, and the innumerable benefites (whiche by his precious bloudshedyng) he hath obtaigned to vs, he hath lefte in those holy Misteries, as a pledge of his loue, & a cōtinuall remēbrāce of the same his awne blessed body, & precious bloud for vs to fede vpō spiritually, to our endles comfort & consolacion. To him therfore with the father and the holy ghost, let vs geue (as we are most bounden) cotinuall thankes, submitting our selfes wholy to his holy wil and pleasure, & study to serue him in true holynes and righteousnes, all the daies of our life. Amen.

In the Cathedrall churches or other places, where there is daily Communion, it shalbe sufficient to read this exhortacion aboue written, once in a moneth. And in Parish churches, vpon the weke daies it mate be lefte vnsaied.

And if vpon the Sunday or holy daie the people be negligent to come to the Cōmunion. Then shal the Priest earnestly exhorte his parishoners, to dispose themselfes to the receiuing of the holy cōmunion more diligently, saiyng these or like wordes vnto them.

Ere frendes, & you especially vpon whose soules I haue cure and charge, on next, I do intend by Gods grace, to offre to al such as shalbe godly disposed, the moste comfortable Sacramēt of the body and

and bloud of Christ, to be taken of theim, in the remē-
braunce of his moste fruitfull and glorious passion, by
the whiche passion, we haue obteigned remission of our
sinnes, and be made partakers of the kyngdom of hea-
uen, wherfore we be assured and assecteigned, if we
come to the saied Sacrament, With hartie repentaunce
for our offences, stedfast faithe in Goddes mercye, and
earnest minde to obeie Goddes wyll, and to offende no
more. Wherfore our duetie is, to come to these holy mi-
steries, with moste hartie thankes to be geuen to al-
mightie God, for his infinite mercie and benefytes ge-
uen and bestowed vpon vs his vnworthie seruauntes,
for whome he hath not onely geuen his body to death,
and shed his bloud, but also dooth vouchsaue in a Sa-
crament and Mistery, to geue vs his saied body and
bloud to fede vpon spiritually. The whiche Sacra-
ment being so Diuine and holy a thyng, and so comfor-
table to theim whiche receiue it worthely, and so daun-
gerous to theim, that wyl presume to take the same vn-
worthely: My duetie is to exhort you in the meane sea-
son, to consider the greatnes of the thyng, and to serche
and examine your awne cōsciences, and that not light-
ly nor after the maner of dissimulers with God: But
as they whiche should come to a moste Godly and hea-
venly Banket, not to come but in the mariage garmēt
required of God in scripture, that you may (so muche as
lieth in you) be founde worthie to come to suche a table.
The waies and meanes thereto is.

First that you be truly repentaūt of your former euil
life, and that you cōfesse With an vnfained harte to al-
mightie God, your synnes and vnkyndnes towardes
his Maiestie cōmitted, either by wyl, worde or dede, in-
firmitie or ignoraunce, and that with inward sorowe &
teares, you be Waile your offēces, & require of almighty
God, mercie, & pardon, promising to him, frō the botom

of your hartes) thamendement of your former life. And emonges al others, I am cõmaunded of God, especially to moue and exhorte you, to reconcile your selfes to your neighbors, whom you haue offẽded, or who hath offended you, putting out of your hartes al hatred and malice against them, & to be in loue & charitie with all the worlde, & to forgeue other, as you would that God should forgeue you. And if any man haue doen wrõg to any other: Let him make satisfaction, & due restitution of al landes & goodes, wrongfully taken away or with holden, before he come to Godes borde, or at the lest be in full mind and purpose so to do, allone as he is able, or els let him not come to this holy table, thinking to deceiue God, who seeth all mennes hartes. For neither the absolucion of the priest, can any thing auaile them, nor the receiuing of this holy sacramẽt doth any thing but increase their dampnacion. And if there be any of you, whose cõscience is troubled & greued in any thing lacking comforte or counsaill, let hym come to me, or to some other discrete & learned priest, taught in the lawe of God, & confesse & open his sinne & grief secretly, that he maie receiue suche ghostly counsaill, aduise and comforte, that his cõscience maie be releued, & that of vs (as of the Ministers of God and of the churche) he maie receiue comfort and absolucion, to the satisfaccion of hys mynd, and auoiding of al scruple and doubtfulnes, requiring suche as shalbe satisfied with a generall confession: not to be offended with them that doo vse, to their further satisfiyng, the auriculer and secrete confession to the priest: nor those also which thinke nedefull or cõuenient for the quietnes of their awne cõsciences particularly to opẽ their sinnes to ỹ priest: To be offended with them that are satisfied with their humble confession to GOD, and the Generall confession to the churche. But in al thinges to folowe and kepe the rule

of

of charitie and euery man to be satisfied with his awne conscience, not iudgyng other mennes myndes or consciences: where as he hath no warrant of Godes word to the same.

¶ Then shall folowe for the Offertory, one or mo, of these Sentences of holy scripture, to bee song whiles the people doo offer, or els one of theim to bee saied by the minister, immediatly afore the offeryng.

Let your light so shine before men, that they maie se your good woorkes, and glorifie your father whiche is in heauen. Math. v.

Laie not vp for your selfes treasure vpon the yearth where the rust and mothe doth corrupt, and where theues breake through and steale: But laie vp for your selfes treasure in heauen, where neither ruste nor mothe doth corrupt, and where theues do not breake through nor steale. Math. vi.

Whatsoeuer you would, that menne should do vnto you, euen so do you vnto them, for this is the lawe and the Prophetes. Math. vij.

Not euery one that saieth vnto me, lorde, lorde, shall entre into the kingdom of heauen, but he that doth the will of my father whiche is in heauen. Math. vij.

Zache stode furth, and saied vnto the lorde, beholde lorde, the halfe of my goodes I geue to the poore, and if I haue doen any wrōg to any man, I restore foure fold. Luc. xix.

Who goeth a warfare at any tyme at his awne cost? who planteth a vineyarde, and eateth not of the fruite therof? or who fedeth a flocke, and eateth not of the milke of the flocke. i. Cor. ix.

If we haue sowen vnto you spirituall thynges, is it a great matter, if we shal reape your worldly thinges? i. Cor. ix.

Doo ye not knowe, that they whiche minister about holy thynges, liue of the Sacrifice. They whiche i. Cor. ix.

waite

waite of the altar, are partakers with the altar, euen so hath the lorde also ordained: that they whiche preach the Gospell, should liue of the Gospell.

ij. Cor. ix. He whiche soweth litle, shall reape litle, and he that soweth plenteously, shall reape plenteously. Let euery manne do accordyng as he is disposed in his harte, not grudgyngly, or of necessitie, for God loueth a cherefull geuer.

Gala. vi. Let hym that is taught in the worde, minister vnto him that teacheth in all good thinges. Be not deceiued, God is not mocked. For whatsoeuer a man soweth, that shall he reape.

Gala. vi. While we haue tyme, let vs do good vnto all men, & specially vnto them, which are of the houshold of faith.

i. Timo. vi. Godlines is great riches if a man be contented with that he hath: For we brought nothing into the worlde, neither maie we cary any thyng out.

i. Timo. vi. Charge theim whiche are riche in this worlde, that they be ready to geue, and glad to distribute, layng vp for theimselfes a good foundacion, against the tyme to come, that they maie attain eternall lyfe.

Hebre. vi. God is not vnrighteous, that he will forget youre workes and labor, that procedeth of loue, whiche loue ye haue shewed for his names sake, whiche haue ministered to the sainctes, and yet do minister.

Hebre. xiij. To do good, & to distribute, forget not, for with suche Sacrifices God is pleased.

i. Ihon. iij. Whoso hath this worldes good, and seeth his brother haue nede, & shutteth vp his compassiō from hym, how dwelleth the loue of God in him?

Tob. iiij. Geue almose of thy goodes, and turne neuer thy face from any poore man, and then the face of the lorde shal not be turned awaie from the.

Tob. iij. Bee mercyfull after thy power: if thou hast muche geue plenteously, if thou hast litle, so thy diligēce gladly

ly to gene of that lytle, for so gatherest thou thy self a good reward, in the daie of necessitie.

He that hath pitie vpon the poore, lendeth vnto the lorde, and loke what he laieth out: it shalbe paied hym again. Psalm xli.

Blessed be the man that prouideth for the sicke and nedy, the lorde shall deliuer hym, in the time of trouble. Prou. xix.

Where there be Clerkes, thei shall syng one, or many of the sentences aboue written, according to the length, and shortnesse of the tyme, that the people be offeryng.

In the meane tyme, whiles the Clerkes do syng the Offertory, so many as are disposed, shal offre vnto the poore mennes boxe euery one according to his habilite and charitable minde. And at the offering daies appointed: euery manne and woman shal paie to the Curate, the due and accustomed offerynges.

oblacons to ỹ paied

Then so many as shalbe partakers of the holy Communion shall tary still in the quire, or in some cõuenient place, nigh the quire, the men on the one side, and the women on the other side. All other that mynde not to receiue the saied holy Communion shall depart out of the quire, except the ministers and Clerkes.

Then shall the minister take so muche Bread and Wyne, as shall suffice for the persones appointed to receiue the holy Communion, laiyng the Bread vpon the corporas, or els in the paten, or in some other comely thing, prepared for that purpose. And putting the wine into the chalice, or els in some faire or cõuenient cup, prepared for that vse (if the chalice will not serue) puttyng thereto a litle pure and cleane water. And settyng both the bread and wyne vpon the Altar. Then the Priest shal saye.

bread and wyne wather

The Lorde be with you.

Aunswere.

And with thy spirite.

Priest.

Lift vp your hartes.

Aunswere.

We lift them vp vnto the Lorde.

Priest.

Priest.

Let vs geue thankes to our Lorde God.

Aunswere.

It is mete and right so to do.

Priest.

IT is very mete, right and our boũden dutie that wee should at all tymes, and in all places, geue thankes to the O Lorde, holy father, almightie euerlastyng God.

¶ Here shall folowe the proper preface, accordyng to the tyme, if there bee any specially appointed, or els immediatly shall folowe. Therefore with Angelles. &c.

PROPRE Prefaces.

¶ Upon Christmas daie.

BEcause thou diddest geue Jesus Christ, thyne onely sonne to be borne as this daie for vs, who by the operation of the holy ghost, was made very man, of the substaunce of the Virgin Mary his mother, and that without spot of synne, to make vs cleane from all synne. Therfore. &c.

¶ Upon Easter daie.

BUt chiefly are we bound to praise the, for the glorious resurrection of thy sonne Jesus Christ our Lord, for he is the very Paschall Lambe, which was offered for vs, & hath taken awaie the synne of the worlde, who by his death hath destroyed death, and by his risyng to life again, hath restored to vs euerlastyng life. Therefore. &c.

¶ Upon

¶ Upon the Assencion daie.

THrough thy most dere beloued sõne, Jesus Christ our Lorde, Who after his moste glorious resurrection, manifestly appered to all his disciples, and in their sight ascended vp into heauen, to prepare a place for vs, that where he is, thether might we also ascend, and reigne with hym in glory. Therfore. &c.

¶ Upon witsondaie.

THrough Jesus Christe our Lorde, accordyng to whose moste true promise, the holy Ghoste came doune this day from heauē, with a sodain great sound, as it had been a mightie wynde, in the likenes of fiery tonigues, lightyng vpon the Apostles, to teache them, and to lead them to all truth, geuyng them bothe the gift of diuerse lāguages, and also boldnes with feruent zeale, constantly to preache the Gospel vnto al nations, wherby we are brought out of darkenes and error, into the cleare light and true knowlege of thee, and of thy sonne Jesus Christ. Therfore. &c.

Upon the feast of the Trinitie.

IT is very mete, right, and our bounden duetie that wee should at all tymes, and in all places, geue thankes to thee O Lorde, almightie, euerlastyng God, whiche art one GOD, one Lorde, not one onely persone, but three persones in one substaunce, for that whiche wee beleue of the glory of the father the same we beleue of the sonne, and of the holy ghost, without any difference, or inequalitie, whom the Angels.

After whiche preface, shall folowe immediatly.

Therefore with Angels and Archangels, and with all the holy compaignie of heauen: wee laude and ma-

gnifie thy glorious name, euermore praisyng thee and saiyng:

Holy, holy, holy Lorde GOD of hostes: heauen and yearth are ful of thy glory: Osanna in the highest. Blessed is he that commeth in the name of the lorde: Glory to thee O lorde in the highest. This the Clerkes shal allo sing.

¶ When the Clerkes haue doon syngyng, then shall the Priest or Deacon, turne hym to the people and saie,

Let vs praye for the whole state of Christes churche.

¶ Then the Priest turnyng hym to the Altar, shall saie or syng, playnly and distinctly, this praier folowyng.

ALmightie and euerliuyng GOD, whiche by thy holy Apostle, haste taught vs to make praiers and supplications, and to geue thankes for all men: We humbly beseche thee moste mercifully to receiue these our praiers, whiche we offre vnto thy diuine Maiestie, beseching thee to inspire continually, the vniuersal churche, with the spirit of truth vnitie and concord: And graunt that all they that do confesse thy holy name, maye agree in the truthe of thy holy worde, and liue in vnitie and Godly loue. Specially we beseche thee to saue and defende thy seruaunt, Edward our Kyng, that vnder him we maie be Godly & quietly gouerned. And graunt vnto his whole counsail, and to all that be put in auctoritie vnder him, that they maye truly and indifferently minister iustice, to the punishement of wickednes and vice, and to the maintenaunce of Gedes true religion and vertue. Geue grace (O heauenly father) to all Bishoppes, Pastors and Curates, that thei maie bothe by their life and doctrine, set furthe thy true and liuely worde, and rightly and duely administer thy holy sacramentes, and to all thy people geue thy heauenly grace, that with meke hart and due reue-

rence

rence thei maie here and receiue thy holy woorde, truely seruyng thee in holines and righteousnes, all the daies of their life: And we most hũbly beseche the of thy goodnes (O Lorde) to comfort and succor all theim, whiche in this transitory life bee in trouble, sorowe, nede, sickenes, or any other aduersitie. And especially we cõmend vnto thy mercifull goodnes, this cõgregacion whiche is here assẽbled in thy name, to celebrate the cõmemoraciõ of the moste glorious death of thy sonne: and here wee do geue vnto thee moste high praise, and hartie thankes for the wonderfull grace and vertue, declared in all thy sainctes, from the beginnyng of the worlde. And chiefly in the glorious and moste blessed virgin Mary, mother of thy sonne Jesu Christ our Lorde and God, and in the holy Patriarches, Prophetes, Apostles and Martyrs, whose exãples (o lorde) & stedfastnes in thy faith, and kepyng thy holy cõmaundemẽtes: graunt vs to folow. We cõmend vnto thy mercie (O lorde) all other thy seruauntes, whiche are departed hence from vs, with the signe of faithe, & now do rest in the slepe of peace: Graũt vnto them we beseche thee thy mercie, and euerlastyng peace, and that at the daie of the generall resurrection, wee and all thei whiche bee of the mistical body of thy sonne, maie altogether be set on his right hand, & heare that his moste ioyful voyce: Come vnto me Oye that be blessed of my father, & possesse the kyngdõ, which is prepared for you, frõ the beginnyng of the worlde. Graunt this O father for Jesus Christes sake, our onely mediatour and aduocate. O GOD heauenly father, whiche of thy tender mercie, diddest geue thyne onely sonne Jesu Christ, to suffre death vpon the crosse, for our redemption, who made there (by his awne oblacion once offered) a full, perfecte and sufficient sacrifice, oblacion, and satisfaction, for the synnes of the whole worlde, and diddest institute, and in his holy Golpell commaunde

Sathas is in ij book Eliz

This Prayer is not red in ij book Eliz

vs, to celebrate a perpetuall memory, of that his precious death, vntill his commyng again. Heare vs (o mercifull father) we beseche thee: and with thy holy spirite and worde, vouchsafe to bl✠esse and sanc✠tifie these thy giftes, and creatures of bread and wyne, that they maie be vnto vs the body and bloud of thy moste derely beloued sonne Jesus Christe, who in the same night that he was betrayed: tooke breade, and when he had blessed, & geuen thankes: he brake it, and gaue it to his disciples saiyng: Take, eate, this is my body whiche is geuen for you, do this in the remembraunce of me.

Here the priest must take the Breade into his handes.

Likewise after supper he toke the cup, and when he had geuen thankes, he gaue to them saiyng, drynke ye all of this, for this is my bloud of the newe Testament, whiche is shed for you and for many, for remission of synnes, do this as oft as you shall drynke it in remembraunce of me.

Here the priest shall take the Cup into his handes.

These wordes before rehersed are to bee saied, turnyng still to the Altar, without any eleuacion, or shewyng the Sacrament to the people.

Wherfore O Lorde and heauenly father, accordyng to the Institucion of thy derely beloued sonne, our sauior Jesu Christ, we thy humble seruauntes do celebrate, and make here before thy diuine Maiestie, with these thy holy giftes, the memoriall whiche thy sonne hath willed vs to make, hauyng in remembraunce his blessed passion, mightie resurrection and glorious ascencion, renderyng vnto thee moste hartie thākes, for the innumerable benefites procured vnto vs by the same, entirely desiryng thy fatherly goodnes, mercifully to accepte this our Sacrifice of praise & thankes geuyng: moste humbly beseechyng thee to graūt that by the merites and death of thy sonne Jesus Christ, and through faithe in his bloud, we & all the whole churche, may obteigne remission of our sinnes, &

all

all other benefites of his Passion. And here wee offre and present vnto thee (O Lorde) oure self, oure soules, and bodies, to be a reasonable, holy, and liuely sacrifice vnto thee, humbly beseching thee, that whosoeuer shalbee partaker of this holy Communion, maie worthely receiue the moste precious body and bloud of thy sonne Jesus Christ: and bee fulfilled with thy grace and heauenly benediccion, and made one body with thy sonne Jesu Christe, that he maye dwell in theim, and thei in hym. And although we be vnworthy (through) our manifolde synnes, to offre vnto thee any Sacrifice: Yet we beseche thee to accepte this our bounden duetie and seruice, and commaunde these our praiers and supplicacions, by the Ministery of thy holy Angels, to be brought vp into thy holy Tabernacle before the sight of thy diuine maiestie, not waiyng our merites, but pardonyng our offences, through Christ our Lorde, by whom, and with whom, in the vnitie of the holy Ghoste: all honour and glory, be vnto thee O father almightie, world without ende. Amen.

this Sentence was by Queen Elizabeth changed & whol sentence omitted in the Book of K. Edward

Let vs praie.

AS our sauior Christe hath commaunded and taught vs, wee are bolde to saie. Our father whiche art in heauen, halowed be thy name Thy Kyngdom come. Thy will bee doen in yearth, as it is in heauen. Geue vs this daie our dayly breade. And forgeue vs our trespaces, as wee forgeue theim that trespasse against vs. And leade vs not into temptation.

The aunswere.

But deliuer vs from euill. Amen.

Then shall the Priest saie.

The peace of the Lorde be alwaie with you.

The Clerkes.

And with thy spirite.

The Priest.

CHrist our Paschall lãbe is offered vp for vs, once for all, when he bare our sinnes on his body vpõ the crosse, for he is the very lambe of God, that taketh awaie the synnes of the worlde: wherfore let vs kepe a ioyfull and holy feast with the Lorde.

Here the priest shall turne hym toward those, that come to the holy Communion, and saie.

YOu that do truly and earnestly repent you of your synnes to almightie God, and be in loue and charitie with your neighbors, and entẽde to lede a new life, folowyng the commaundementes of God, and walkyng frõ hencefurth in his holy waies: draw nere and take this holy Sacrament to your comfort, make your humble confession to almightie God, and to his holy church here gathered together in his name, meekely kneelyng vpon your knees.

Then shall this generall Confession bee made, in the name of all those that are mynded to receiue the holy Communion, either by one of theim, or els by one of the Ministers, or by the priest hymself, all kneelyng humbly vpon their knees.

ALmightie GOD father of our Lorde Jesus Christ, maker of all thynges, iudge of al mẽ, we knowlege and bewaile our manifold sinnes and wickednes, whiche we from time to tyme, moste greuously haue cõmitted by thought, word and dede, against thy diuine maiestie, prouokyng moste iustly thy wrath and indignacion against vs, we do earnestly repent & be hartely sory for these our mysdoinges, the remembraũce of theim is greuous vnto vs, the burthen of them is intollerable: haue mercie vpon vs, haue mercie vpõ vs, moste mercifull father, for thy sonne our Lorde Jesus Christes sake, forgeue vs all that is past, and graunt that we maie euer hereafter, serue & please thee in newnes of life, to the honor & glory of thy name: Through Jesus Christ our Lorde.

Then

Then shall the Priest stande vp, and turnyng hymselfe to the people, saie thus.

ALmightie GOD our heauenly father, who of his greate mercie, hath promised forgeuenes of synnes to all theim, Whiche With hartie repentaunce and true faith, turne vnto hym: haue mercy vpō you, pardon and deliuer you from all your synnes, confirme and strenght you in al goodnes, and bryng you to euerlastyng life: through Jesus Christ our lorde. Amē.

Then shall the Priest also saie.

Here What confortable woordes your sauior Christe saieth to all that truly turne to hym.

Come vnto me all that trauell and bee heauy laden, and I shal refreshe you. So God loued the world that he gaue his onely begotten sonne, to the ende that all that beleue in him, should not perishe, but haue life euerlastyng.

Here also what sainct Paule saieth.

This is a true saiyng, and worthy of all men to bee receiued, that Jesus Christe came into this worlde to saue synners.

Here also what sainct Jhon saieth.

If any man synne, We haue an aduocate with the father, Jesus Christ the righteous, and he is the propiciacion for our synnes.

Then shall the Priest turnyng hym to Gods boord knele doune, and saie in the name of all them that shall receiue the communiō, this praier folowyng.

WE do not presume to come to thisthy table (o mercifull lorde) trusting in our owne righteousnes, but in thy manifold & greate mercies: we bee not worthy so muche as togather vp the cromes vnder thy table, but thou art thesame lorde whose propertie is alwayes to haue mercie: Graunt vs

therfore (gracious lorde) so to eate the flesche of thy dere sonne Jesus Christ, and to drinke his bloud in these holy Misteries, that we maye continually dwell in hym, and he in vs, that oure synfull bodies maie bee made cleane by his body, and our soules washed through his moste precious bloud. Amen.

Then shall the Priest first receiue the Communion in bothe kindes himself, and next deliuer it to other Ministers if any be there present (that they maie bee ready to helpe the chief Minister) and after to the people.

¶ And when he deliuereth the Sacrament of the body of Christ he shall saye to euery one these woordes.

The body of our Lorde Jesus Christe Whiche was geuen for thee, preserue thy body and soule vnto euerlastyng life.

¶ And the Minister deliuerynge the Sacrament of the bloud, and geuyng euery one to drynke once and no more, shall saie.

The bloud of our Lorde Jesus Christe whiche was shed for thee, preserue thy body and soule vnto euerlastyng life.

¶ If there be a Deacon or other Priest, then shal he folowe with the Chalice: and as the priest ministereth the Sacrament of the body, so shall he (for more expedicion) minister the Sacrament of the bloud, in fourme before written.

In the Communion tyme the Clerkes shal syng.

℣. O lambe of GOD that takest awaye the sinnes of the worlde: haue mercie vpon vs.

O lambe of God that takest awaye the sinnes of the worlde: graunt vs thy peace.

Beginning so sone as the Priest doth receiue the holy Communion: and when the Communion is ended, then shall the Clerkes syng the post Communion.

Sentences of holy scripture, to be sayed or song euery daie one, after the holy Communion, called the post communion.

If

If any man will folowe me, let hym forsake hymselfe, and take vp his crosse and folowe me. Math.xvi.

Whosoeuer shal indure vnto thende, he shalbe saued. Mar.xiij.

Praised be the Lord God of Israell, for he hath visited and redemed his people: therefore let vs serue hym all the daies of our life, in holines and righteousnes accepted before hym. Luc.i.

Happie are those seruauntes, whom the Lorde (whē he commeth) shall finde wakyng. Luc.xij.

Be ye ready for the sonne of man will come, at an houer when ye thynke not. Luc.xij.

The seruaunt that knoweth his masters wil, & hath not prepared hymself neither hath dooen accordyng to his will shalbe beaten with many stripes. Luc.xij.

The houre commeth and now it is, when true worshippers shall worship, the father in spirite and truth. Ihon.iiij.

Behold thou art made whole, sinne no more, lest any worse thyng happen vnto thee. Ihon.v.

If ye shall continue in my worde, then are ye my very disciples, and ye shall knowe the truth: and the truth shall make you free. Ihon.viij.

While ye haue light beleue on the light, that ye may be children of the light. Ihon.xij.

He that hath my commaundementes, & kepeth them the same is he that loueth me. Ihon.xiiij.

If any man loue me, he will kepe my worde, and my father will loue hym, and We will come vnto hym and dwell with hym. Ihon.xiiij.

If ye shall byde in me, and my woorde shall abide in you, ye shall aske what ye will, and it shalbe dooen to you. Ihon.xv.

Herein is my father glorified, that ye beare muche fruite, and become my disciples. Ihon.xv.

This is my commaundemēt, that you loue together as I haue loued you. Ihon.xv.

Roma.viij. If God bee on our side, who can bee against vs, whiche did not spare his awne sõne, but gaue him for vs al.

Roma.viij. Who shall laye any thing to the charge of Goddes chosen, it is GOD that iustifieth, who is that can condempne?

Roma.xiij. The night is passed and the daie is at hande, let vs therfore cast awaye the deedes of darkenes, and put on the armour of light.

i.Cor.i. Christe Jesus is made of GOD, vnto vs wisdome and righteoulnes, and sanctifiyng, and redẽption, that (accordyng as it is written) he whiche reioyseth should reioyce in the Lorde.

i.Cor.iij. Knowe ye not that ye are the temple of GOD, and that the spirite of God dwelleth in you, if any manne defile the temple of God, him shall God destroye.

i.Cor.vi. Ye are derely bought, therfore glorifie GOD in youre bodyes, and youre spirites, for they belong to GOD.

Ephe.vi. Bee you folowers of God as dere children, & walke in loue, euen as Christe loued vs, and gaue hymself for vs an offeryng and a Sacrifice of a swete sauoure to GOD.

Then the Priest shall geue thankes to GOD, in the name of all theim that haue communicated, turnyng hym first to the people, and saiyng.

The Lorde be with you.
The aunswere.
And with thy spirite.
The priest.
Let vs praie.



LMightie and euerlastyng GOD, we moste hartely thanke thee for that thou hast vouchsafed to fede vs in these holy Misteries, with the spirituall foode of the moste precious body and bloud of thy sonne our sauior Jesus Christ, and hast

haste assured vs (duely receiuyng the same) of thy fauor and goodnes toward vs, and that we be very membres incorporate in thy Mistical body, whiche is the blessed compaignie of all faithfull people: and heires through hope of thy euerlastyng kyngdom, by the merites of the moste precious death and passiõ, of thy dere sonne. We therfore most humbly beseche thee O heauẽly father, so to assist vs with thy grace, that we maie cõtinue in that holy felowship, and do all suche good workes, as thou hast prepared for vs to walke in, through Jesus Christ our Lorde, to whom with thee, and the holy Ghost, bee all honor and glory: worlde without ende.

Then the Priest turnyng hym to the people, shall let them depart with this blessyng.

The peace of GOD (whiche passeth all vnderstandyng) kepe your hartes and myndes in the knowlege and loue of GOD, and of his sonne Jesus Christe our lorde. And the blessing of God almightie, the father, the sonne, and the holy Ghost, be emonges you, and remain with you alwaie.

Then the people shall answere.

Amen.

Where there are no clerkes, there the Priest shall say all thynges appoynted here for them to syng.

When the holy Cõmunion is celebrate on the worke date, or in priuate houses: Then maie bee omitted the Gloria in excelsis, the Crede, the Homely, and the exhortacion, beginnyng.

Derely beloued. &c.

Collectes to bee saied after the Offertory, when there is no Communion, euery suche date one.

Assist vs mercifully O Lorde, in these our supplicacions & prayers, and dispose the waie of thy seruaũtes, to ward the attainement of euerlastyng

saluacion

saluacion, that emong all the chaunges and chaunces of this mortall life, thei maie euer bee defended by thy moste gracious and redy helpe: Through Christe oure Lorde. Amen.

O Almightie Lorde and euerlastyng God, vouchesafe, we beseche thee to direct, sanctifie & governe bothe our hartes and bodies, in the waies of thy lawes, & in the workes of thy commaundementes, that through thy moste mightie protection, bothe here and euer, we maie be preserued in body and soule: Through our Lorde and sauior Jesus Christ. Amen.

G Raunt wee beseche thee almightie God, that the wordes whiche we haue hard this day, with our outwarde eares, maie through thy grace, bee so grafted inwardly in our hartes, that thei maie bryng furth in vs, the fruit of good liuing, to the honor & praise of thy name: Through Jesus Christ our Lorde. Amen.

P Reuent vs O lorde in all our doynges, with thy moste gracious fauour, and further vs with thy continuall helpe, that in al our workes begonne, continued and ended in thee: wee maie glorifie thy holy name, and finally by thy mercye obteigne euerlastyng life. Through. &c.

A Lmightie God, the fountain of al wisedom, whiche knowest our necessities before wee aske, and our ignorance in asking, we beseche thee to haue cõpassion vpon our infirmities, & those thynges whiche for our vnworthines we dare not, and for our blyndnes we cannot aske, vouchesaue to geue vs for the worthynes of thy sonne Jesu Christ our Lorde. Amen.

A Lmightie God, whiche hast promised to here the petitions of them, that aske in thy sonnes name, we beseche thee mercifully to incline thyne eares to vs that haue made nowe our prayers and supplicacions

vns vnto thee, and graunt that those thynges whiche wee haue faithfully asked accordyng to thy will, maye effectually bee obteigned to the relief of our necessitie, and to the settyng furthe of thy glory: Through Jesus Christe our Lorde.

For rayne.

O God heauenly father, whiche by thy sonne Jesu Christ, hast promised to al thē that seke thy kyngdom, & the righteousnes therof, al thynges necessary to the bodily sustinaunce: send vs (we beseche thee) in this our necessitie, suche moderate rain & showers, that wee maie receiue the fruites of the yearth, to our comfort & thy honor: Through Jesus Christ our lorde.

For rayne

For faire wether.

O Lorde God, whiche for the synne of man, diddest once droune al the worlde, except eight persones and afterward of thy greate mercie, diddest promise neuer to destroy it so again: We hūbly beseche thee that although wee for our iniquities, haue worthely deserued this plague of rain and waters, yet vpon our true repentaūce, thou wilt send vs suche wether whereby wee maie receiue the fruites of the yearth in due season, and learne bothe by thy ponishment to amend our liues, and by the grauntyng of our petitiō, to geue thee praise and glory: Through Jesu Christ our Lorde.

For faire wether

All these o
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in the Eng

¶ Upon wednesdaies & fridaies, the Englishe Letany shalbe sated or song in all places, after suche forme as is appoynted by the kynges maiesties Iniūctions. And though there be none to cōmunicat with the preest, yet these daies (after the Letany ended) the preest shall put vpon hym a plain Albe or surplesse with a cope, & saie all thynges at the Altar (appoynted to be said at the celebracion of the lordes supper) vntill after the offertory. And then shall ad one or twoo of these Collectes afore written, as occasion shall serue by his discretiō. And then turnyng hym to the people shall let them depart, with the accustomed blessyng.

And

And the same order shalbe vsed all other daies, whē soeuer the people be customably assembled to praie in the churche, and none disposed to communicate with the Priest.

Likewise in Chapelles annexed, and all other places, there shalbe no celebracion of the Lordes supper, except there bee some to communicate with the Priest. And in suche chapelles annexed wher the people hath not been accustomed to pay any holy bread there thei must either make some charitable prouision for the beryng of the charges of the Communion, or els (for receiuyng of the same) resort to their Parishe churche.

For aduoydyng of all matters and occasion of dissencion, it is mete that the breade prepared for the Communion, bee made throughe all this realme, after one sort and fashion: that is to saie, vnleauened, and rounde, as it was afore, but without any maner of print, and some thyng more larger and thicker then it was, so that it mate be aptly deuided in diuerse peces: and euery one shal be deuided in twoo peces at the least or more, by the discrecion of the minister, and so distributed. And menne must not thynke lesse to bee receiued in parte, then in the whole, but in eche of theim the whole body of our sauior Iesu Christ.

And forsomuche as the Pastors and Curates within this realme, shall continually find at their costes and charges in their cures, sufficient Breade and Wyne for the holy Communion (as oft as their Parishioners shalbe disposed, for their spiritual comfort to receiue the same) it is therefore ordered, that in recompence of suche costes and charges, the Parishoners of euery Parishe shall offer euery Sondaie, at the tyme of the Offertory, the iuste valour and price of the holy loke (with all suche money, and other thynges as wer wont to be offered with the same) to the vse of their Pastors and Curates, and that in suche order and course, as thei were wont to finde and paie the said holy loke.

Also, that the receiuyng of the Sacrament of the blessed body and bloud of Christ, may be moste agreable to the institucion thereof, and to the vsage of the primatiue Churche: In all Cathedrall and Collegiat churches, there shall alwaies some Communicate with the Priest that ministereth. And that the same mate bee also obserued euery where abrode in the countrey: Some one at the least of that house in euery Parishe, to whom by course after the ordinaunce herein made, it appertaineth to offre for the charges of the communion, or some other whom thei shall prouide to offre for theim, shall receiue the holy Communion with the Priest: the whiche mate bee the better doen, for that thei knowe before, when

their

their courses cõmeth, and maie therfore dispose them selfes to the worthie receiuyng of the Sacrament. And with hym or theim who dooth so offre the charges of the Communion: all other who be then Godly disposed thereunto, shall lykewise receiue the Cõmunion. And by this meanes the Minister hauyng alwayes some to communicate with hym maye accordingly solempnise so high and holy misteries, with all the suffrages and due order appoyncted for thesame. And the priest on the weke date, shall forbeare to celebrate the Communion, except he haue some that will communicate with hym.

Furthermore, euery man and womã to be bolde to heare, and be at the diuine seruice, in the parishe churche, where they be resident, and there with deuoute prayer, or Godly silence and meditacion, to occupie themselfes. There to paie ther dueties, to communicate once in the yere at the least, and there to receiue, and take al other Sacramẽtes and rightes, in this booke appoyncted. And whosoeuer willyngly vpon no iust cause, doth absent thẽ selfes or dooth vngodly in the parishe Churche occupie them selues: vpõ proffe therof, by the Ecclesiastical lawes of the realme to bee excõmunicate, or suffre other punishment, as shall to the Ecclesiastical iudge (accordyng to his discrecion) seme conuenient.

And although it be redde in auncient writers, that the people many yeres past receiued at the prestes handes, the Sacrament of the body of Christ in their awne handes, and no commaundement of Christ to the contrary: Yet for asmuche as they many tymes conueighed thesame secretely awaie, kept it with thẽ and dyuerslye abused it to superstition, & wickednes: lest any such thyng hereafter should be attempted, and that an vnformitie might be vsed, throughout the whole realme: it is thought conuenient the people commonly receiue the sacrament of Christes body in their mouthes, at the Prestes hande.

OF THE ADMI=

nistracion of publyke Baptisme to be vsed in the Churche.



IT appeareth by auntient wri=ters, that the Sacrament of Baptisme in the olde tyme was not commonly ministred but at two tymes in the yere, at Easter and Whitsontyde, at whych tymes it was openly ministred in the presence of al the congregacion: Which custome (nowe beyng growen oute of vse) although it can not for many consideracions be well restored agayne yet it is thought good to folowe thesame as nere as conuenientlie maye bee: Wherfore the people are to be admonished, that it is most conuenient that Baptisme shoulde not be ministred but vpon Sondayes and other holy dayes, when the most nomber of people maye come together. As wel for that the congregacion there presente maye testifie the receyuing of the, that be newly baptised, into the nōbre of Christes church, as also because in the Baptisme of Infantes, euery man presente may bee put in remembraunce of hys owne profession made to God in hys Baptisme. For whyche cause also, it is expedient that Baptisme be ministred in the Englische tonge. Neuertheless (if necessitie so requyre) children ought at all tymes to be Baptised, eyther at the Churche or els at home.

PVBLIKE Baptisme.

¶ When there are chyldren to bee Baptysed vpon the Sondaye, or holy daye, the parentes shall geue knowlege ouer nyght or in the mornyng, afore the begynnyng of Mattens to the Curate. And then the Godfathers, Godmothers, and people wyth the chyldren muste be ready at the Churche dore, eyther immediatly afore the last Canticle at Mattens, or els immediatly afore the last Canticle at Euēsong, as the Curate by hys discrecion shal oppointe. And then standyng there, the Prieste shall aske whether the chyldren be Baptised or no. If they aunswere. No. Then shall the priest say thus.

DEare beloued, forasmuche as all men bee conceyued and borne in synne, and that no man borne in synne, can entre into the kyngdome of God (except he be regenerate, and borne a newe of water, and the holy ghost) I beseche you to call vpon God the father through our Lorde Jesus Christ, that of hys bounteous mercy he wyll graunt to these chyldren that thyng, whyche by nature they cannot haue, that is to saye, they maye be Baptised wyth the holy ghost, and receyued into Christes holy Churth, and be made lyuely membres of the same

¶ Then the priest shall saye.

Let vs praye.

ALmightie and euerlasting God, whyche of thy iustice dyddest destroie by fluddes of Water the Whole worlde for synne, except. viii. persones, whome of thy mercy (the same time) thou dyddest saue in the Arke: And when thou dyddest drowne in the read sea Wycked kyng Pharao wyth all hys armie, yet (at the same tyme) thou dyddest leade thy people the chyldren of Israell safely through the myddes therof, wherby thou diddest figure the Washyng of thy holy Baptisme: And by the Baptisme of thy

thy well beloued sonne Jesus Christ, thou diddest sanctifie the floude Jordan, & all other waters to this misticall washing away of sinne: We beseche thee (for thy infinite mercyes) that thou wylt mercyfully looke vpon these chyldren, and sanctifie them wyth thy holy ghost, that by this holesome lauer of regeneracio, whatsoeuer sinne is in them, may be washed cleane away, that they being deliuered from thy wrathe, may be receyued into tharke of Christes churche, and so saued frō perishing: and beyng feruent in spirite, stedfaste in fayth, ioyfull through hope, rooted in charitie, maye euer serue thee: And finally attaine to euerlasting lyfe, with all thy holy and chosen people. Thys graunt vs we beseche the for Jesus Christes sake our Lorde. Amen.

This wil lyke for the all re alledge it and rehearse Acts of 19

¶ Here shall the prieste aske what shall be the name of the chylde: and when the Godfathers and Godmothers haue tolde the name, then shall he make a crosse vpon the chyldes forehead and breste, saying.

¶ N. Receyue the signe of the holy Crosse, both in thy forehead, and in thy breste, in token that thou shalt not be ashamed to confesse thy fayth in Christe crucifyed, and manfully to fight vnder his banner against synne, the worlde and the deuill, and to contynue hys faythfull soldiour and seruaunt vnto thy lyfes ende. Amen.

this also ma and reborne S. Eliz. b

¶ And thys he shall do and saye to as many chyldren as be present to be Baptised, one after another.

¶ Let vs praye.

ALmyghtie and immortall God, the ayde of all that nede, the helper of all that flee to thee for succoure, the lyfe of them that beleue, and the resurrection of the dead: We call vpon the for these infantes, that they comming to thy holy Baptisme, may receyue remyssion of their synnes, by spirituall regeneracion. Receyue them (O Lorde) as thou haste pro-

mised by thy welbeloued sonne, saiyng: aske and you shall haue: seke and you shall fynde, knocke and it shalbe opened vnto you. So geue nowe vnto vs that aske: Let vs that seke, fynde: open thy gate vnto vs that knocke: that these infantes maie enioye the euerlastyng benediction of thy heauenly washing, and may come to the eternall kyngdom, whiche thou haste promised, by Christe our Lorde. Amen.

Then let the priest lokyng vpon the childrē, say.



Commaunde thee, vncleane spirite, in the name of the father, of the sonne, and of the holy ghost, that thou come oute, and departe from these infantes, whom our Lord Jesus Christ hath vouchesaued, to call to his holy Baptisme, to be made membres of his body, and of his holy cōgregacion. Therfore thou cursed spirite, remēbre thy sentence, remembre thy iudgementes, remembre the day to be at hand, wherin thou shalt burne in fire euerlasting, prepared for the and thy angels. And presume not hereafter to exercise any tyrannie towarde these infantes, whom Christe hath bought wyth hys precious bloude, and by this his holy Baptisme calleth to be hys flocke.

Then shall the priest saye.

The Lorde be wyth you.

The people.

And wyth thy spirite.

The minister.

Heare nowe the Gospell wrytten by Saynct Marke



T a certayne tyme they brought chyldren to Christ that he shoulde touche them, and hys disciples rebuked those that brought them. But when Jesus sawe it, he was displeased and sayed vnto thē: Suffre lytle chyldren to come vnto me, and forbyd them not, for to such belongeth the kingdom

dom of God. Uerely I say vnto you: whosoeuer doeth not receyue the kingdom of God, as a litle child, he shal not entre therin. And when he had take them vp in his armes: he put his handes vpon them, and blessid them.

After the Gospell is red, the Minister shall make this brief exhortation vpon the wordes of the Gospell.

FRendes, you heare in this Gospel the wordes of our saniour Christe, that he commaunded the childzen to be brought vnto him: howe he blamed those that would haue kept them frō him: how he exhorteth al men to folow their innocēcie. Ye perceiue howe by his outwarde gesture and dede, he declared his good wyll towarde them: For he embraced them in his armes he layed his handes vpon them and blessed them: doubt ye not therfore, but earnestly beleue, that he wyll lykewyse fauourably receiue these present infantes, that he wyll embrace them with the armes of his mercy, that he wyll geue vnto them the blessyng of eternall lyfe: and make them partakers of hys euerlasting kingdom. Wherfore, we beyng thus perswaded of the good will of our heauenly father towarde these infantes, declared by his sōne Jesus Christ: and nothyng doubtyng but that he fauourably alloweth thys charitable worke of ours, in bringing these childzē to his holy Baptisme, let vs faithfully and deuoutly geue thankes vnto him, and say the prayer which the Lorde him selfe taught. And in declaracion of our fayth, let vs also recite the articles conteined in our Crede.

Here the minister with the Godfathers and Godmothers, and people presente, shall saye.

Our father which art in heauē, halowed bee thy. &c.

And then shall he saye openly.

I beleue in God the father almightie. &c.

The priest shall adde also this prayer.

ALmightie and euerlasting God heauenly father we geue the humble thankes that thou haste vouchesaued to call vs to knowlege of thy grace and faith in thee, Increase and confirme thys fayth in vs euermore: Geue thy holy spirite to these infantes, that they may be borne againe and be made heyres of euerlasting saluation through our lord Jesus Christe: who lyueth and reigneth with the and the holy spirite, now and for euer. Amen.

Then let the priest take one of the children by the ryght hand, thother beyng brought after hym, and comming into the Churche towarde the fonte, saye.

THe Lord vouchesafe to receiue you into his holy household, and to kepe and gouerne you alway in the same, that you may haue euerlasting lyfe. Amen.

Then standyng at the fonte, the priest shal speake to the Godfathers and Godmothers, on thys wyse.

DEarbeloued frendes, ye haue brought these chyldrē here to be Baptized, ye haue prayed that our Lorde Jesus Christ would vouchesafe to receaue thē, to laye his handes vpon thē, to blesse them, to release thē of their synnes, to geue thē the kingdom of heauen, and euerlasting life. Ye haue heard also that our lord Jesus Christ hath promised in his gospell, to graunt al these thynges that ye haue praied for, which promise he for his parte will most surely kepe & perfourme. Wherfore after this promise made by Christ, these infantes must also faithfully for their part promise by you that be their sureties, that they will forsake the deuill and al his workes, and constantly beleue Gods holy worde, and obediently kepe hys commaundementes.

Then shall the Priest demaunde of the childe whyche (shalbe firste baptized) these questiōs folowing: first naming the child, and saiyng

N. Doest thou forsake the deuil and al hys workes.

Aunswere

Aunswere.

I forsake them.

Minister.

Doest thou forsake the vaine pompe, and glorie of the worlde, wyth all the coueteous desyres of the same?

Aunswer.

I forsake them.

Minister.

Doest thou forsake the carnall desyres of the flesh, so that thou wylt not folow, nor be led by them?

Aunswere.

I forsake them.

Minister.

Doest thou beleue in God the father almyghtie, maker of heauen and yearth?

Aunswere.

I beleue.

Minister.

Doest thou beleue in Jesus Christ his onely begotten sonne our Lorde, and that he was conceyued by the holy ghost, borne of the virgin Mary, that he suffered vnder Poncius Pilate, was crucified, dead, & buryed, that he went doune into hell, and also dyd ryse agayne the thyrde day: that he ascended into heauen, and sitteth on the right hande of God the father almightie: and from thence shall come agayne at the ende of the worlde, to iudge the quicke and the dead: Doest thou beleue this?

Aunswere.

I beleue.

Minister.

Doest thou beleue in the holy ghost, the holy Catholike church, the cõmuniõ of sainctes, remissiõ of sinnes, resurrecciõ of the flesh, and euerlasting life after death?

Aunswer.

I beleue.

Minister.

What doest thou desyre?

Aunswere.

Baptisme.

Minister.

Wylt thou be Baptized?

Aunswere.

I wyll.

¶ Then the Priest shall take the chylde in hys handes, and aske the name. And naming the chylde, shal dyppe it in the water thryse. First dyppyng the ryghtsyde: Seconde the leftsyde: The thyrde tyme dippyng the face towarde the fonte: So it be discretely and warely done saiyng.

N. I Baptize thee in the name of the father, and of the sonne, and of the holy ghost. Amen.

¶ And yf the chylde be weake, it shall suffice to powre water vpon it, saiyng the forsayed wordes. N. I Baptize thee. &c. Then the Godfathers and Godmothers shall take and laye theyr handes vpon the childe, and the minister shall put vpon hym his whyte vesture, commonly called the Crisome: And say.

TAke this white vesture for a token of the innocencie, Whiche by Gods grace in this holy Sacrament of Baptisme, is geuen vnto the: and for a signe whereby thou art admonished, so long as thou lyuest, to geue thy selfe to innocencie of lyuing, that after this transitorie lyfe, thou mayest be partaker of the lyfe euerlasting. Amen.

Then the priest shall annoynt the infant vpon the head, saiyng.

ALmightie God the father of our Lorde Jesus Christe, who hath regenerate the by Water and the holy ghost and hath geuen vnto thee remission of al thy sinnes: he vouchsaue to annoynt thee with the vnction of hys holy spirite, and bryng thee to thee inheritaunce, of euerlasting lyfe. Amen.

¶ When there are many to be Baptized, thys ordre of demaundyng, baptizing, putting on the Crisome, and enointyng, shalbe vsed seuerally with euery chyld: Those that be first baptized departing from the fonte, and remaining in some cõuenient place within the churche, vntil al be baptized. At the last end, the priest calling the godfathers and godmothers together: shal say this shorte exhortaciõ folowing.

Forasmuch

FOrasmuch as these children haue promised by you to forsake the deuil and all his workes, to beleue in God & to serue hym: you must remẽbre that it is your partes and duetie, to se that these infantes be taught, so soone as they shalbe able to learne what a solemne vowe, promise, and profession, they haue made by you. And that they may know these thinges the better: ye shall call vpon them to heare sermones, and chiefly you shall prouide that they maye learne the Crede, the Lordes prayer, and the .x. commaundementes in thenglishe tongue: and all other thynges, which a Christian man ought to know and beleue to his soules health. And that these childrẽ may be vertuously brought vp to leade a godly and Christian lyfe, remembring alwayes that Baptisme doeth represent vnto vs our profession, which is to folow the example of our sauiour Christ, and to be made lyke vnto hym, that as he dyed and rose agayne for vs: so should we (whyche are Baptised) dye from synne, and ryse agayne vnto ryghteousnesse, continually mortifiyng all our euil and corrupte affeccions, and daily procedyng in all vertue and godlynes of lyuyng.

¶ The Minister shall commaunde that the Crisomes be brought to the Churche and delyuered to the priestes after the accustomed maner, at the Purificacion of the mother of euery chylde. And that the chyldren be brought to the Bysshop to be confirmed of hym, so soone as they can say in theyr vulgare tounge the articles of the faith, the Lordes prayer, and the ten commaundementes, and be further instructed in the Cathechisme set furth for that purpose, accordyngly as it is ther expressed. And so let the Congregacion depatte in the name of the Lorde.

¶ Note that yf the nombre of chyldren to be Baptised, & multitude of people present, bee so great that they cannot conueniently stande at the Churche doore: then let them stande wythin the Churche in some conuenient place, nygh vnto the Churche doore: And there all thynges bee sayed and done, appoynted to be sayed and done at the Churche doore

Of

OF THEM

that be Baptised in priuate houses in time of necessitie

¶ The pastours and Curates shal oft admonishe the people that they deferre not the Baptisme of infantes any longer then the Sonday, or other holy daye, nexte after the chylde bee borne, onelesse vpon a great & reasonable cause declared to the curate and by him approued.

And also they shall warne them that without great cause, and necessitie, they baptise not chyldren at home in theyr houses. And when great nede shall compell them so to do, that then they minister it on this fashion.

Fyrst let them that be present call vpon God for hys grace, and saye the Lordes prayer, yf the tyme will suffre. And then one of the shall name the chylde, and dyppe hym in the water, or powre water vpon hym, saiyng these wordes.

¶ N. I Baptise the in the name of the father, and of the sonne, and of the holy ghost. Amen.

¶ And let them not doubt, but that the childe so Baptised, is lawfully and sufficiently baptised and ought not to be baptised agayne in the churche. But yet neuertheleſſe, yf the chylde which is after thys sorte baptised, do after warde liue, it is expedient that they be brought into the church, to thentente the priest may examine and trye, whether the chylde be lawfully Baptised or no. And yf those that bryng any chylde to the churche, do aunswere that he is already baptised: Then shall the priest examin them further.

By whom the childe was Baptised:
Who was present When the childe was baptised:
Whether they called vpō God for grace and succour in that necessitie:
Wyth what thing, or What matter they dyd Baptise the chylde:
With what Wordes the chylde was Baptised:
whether they thynke the chylde to be lawfully and perfectly baptised:

¶ And yf the minister shal proue by the aunswers of such as brought the chylde, that al thinges were done, as they ought to be: Then shal not he Christen the childe agayne, but shal receyue him, as one of the flocke of true Christian people, saiyng thus.

I Certifie you, that in thys case ye haue done well, and accordyng vnto due order concernyng the baptising of this child, whych beyng borne in originall synne and in the Wrathe of God, is nowe by the lauer of regeneracion in Baptisme, made the childe of God, and heyre of euerlasting lyfe, for oure Lordde Jesus Christe doeth not denie hys grace and mercy vnto such infantes, but most louinglie doeth call them vnto hym: As the holy Gospell doeth wytnesse to our comforte, on thys wyse.

The Gospel.

AT a certayne tyme they brought chyldren vnto Christe that he shoulde touche them, and his disciples rebuked those that brought thē. But when Jesus sawe it, he was displeased, and sayd vnto them: suffre lytle chyldren to come vnto me, and forbydde them not, for to suche belongeth the kyngdome of God. Uerely I saye vnto you, whosoeuer doeth not receyue the kingdom of God as a lytle childe, he shall not entre therin: And when he had taken them vp in hys armes, he put hys handes vpon them, and blessed them. Marce x.

☞ After the Gospell is read: the minister shall make thys exhortation vpon the wordes of the Gospell.

BRendes, ye heare in this gospel the wordes of our sauour Christ, that he cōmaūded the children to be brought vnto him, how he blamed those that would haue kept thē frō him, how he exhorted al mē to folow their innocēcie: ye perceiue how by his outward gesture and dede, he declared his good will toward thē, for he enbraced thē in hys armes he

he layed hys handes vpon them and blessed thē. Doubt you not therfore, but earnestlie beleue that he hath likewyse fauourably receyued thys present infante, that he hath enbraced hym wyth the armes of hys mercy, that he hath geuen vnto him the blessyng of eternal life, and made him partaker of hiseuerlasting kingdom. Wherfore we being thus persuaded of the good wyll of oure heauenly father, declared by his sonne Jesus Christ towardes thys infante: Let vs faythfully and deuoutlie geue thankes vnto him, and say the prayer whyche the Lorde hymself taught, and in declaracion of our faith, let vs also recite the articles conteined in our Crede.

Here the minister with the Godfathers and Godmothers shal say.

OUr father whyche art in heauen, holowed be thy name. &c.

Then shall they saye the Crede, and then the priest shall demaunde the name of the chylde, whyche being by the Godfathers and Godmothers pronounced, the minister shall saie.

N. Doest thou forsake the deuil and all his workes?

Aunswer.

I forsake them.

Minister.

Doest thou forsake the vayne pompe and glory of the worlde with all the coueteous desyres of thesame?

Aunswere.

I forsake them.

Minister.

Doest thou forsake the carnall desyres of the flesh, so that thou wylt not folowe and be led by them?

Aunswere.

I forsake them.

Minister.

Doest thou beleue in God the father almightie, maker of heauen and yearth?

Annswere

Answere.

I beleue.

Minister.

Doest thou beleue in Iesus Christ his onely begotte sonne our lorde, and that he was conceiued by the holy Ghoste, borne of the virgin Mary, that he suffered vnder Pontius Pilate, Was crucified, dead & buried, that he went downe into hel, & also did arise again the third day, that he assended into heauen, & sytteth on the right hand of God the father almightie: And frō thence shal come again at the ende of the world to iudge the quicke and the dead, doest thou beleue thus?

Answere.

I beleue.

Minister.

Doest thou beleue in the holy ghost, the holy catholike Churche, the Communion of saintes, Remission of sinnes, Resurrection of the flesh, and euerlasting life after death.

Answere.

I beleue.

Then the minister shall put the whyte vesture commonly called the Crysome, vpon the childe, saiyng.

TAke this whyte vesture for a token of the innocencie Whiche by Goddes grace in the holy sacramente of baptisme is geuen vnto the, & for a signe wherby thou arte admonished so long as thou shalt lyue, to geue thy selfe to innocencye of liuing, that after this transitory life, thou mayest be partaker of the life euerlasting. Amen.

Let vs praie.

ALmightie & euerlasting God heauēly father we geue the humble thankes, that thou hast vouchesafed to call vs to the knowlege of thy grace, and faithe in the: Increase & confirme

this faith in vs euermore: Geue thy holy spirit to this infante, that he being borne again, & being made heyre of euerlasting saluacion through our lord Jesus Christ may continue thy seruaunt, and atteine thy promises through the same oure Lorde Jesus Christ thy sonne: who liueth and reigneth with the in vnite of the same holy spirite euerlastingly. Amen.

Then shall the Minister make this exhortacion, to the Godfathers, and Godmothers.

FOr asmuche as this childe hath promised by you to forsake the deuyll and all his workes, to beleue in God, & to serue him: you must remember that it is your partes and duetie to se that this infant be taught so sone as he shalbe able to learne, what a solemne vowe, promise, and profession he hath made by you, and that he may know these thinges the better, ye shall call vpon him to heare sermons: And chiefly ye shall prouide that he may learne the Crede, the lordes prayer, & the ten cõmaundemẽtes in the englishe tong, & all other thinges which a christian mã ought to know and beleue to his soules health, & that this childe may be vertuously brought vp, to leade a godly & a christian life: Remembring alway that baptisme doeth represent vnto vs our profession, which is to folow the example of our sauiour Christ, & to be made lyke vnto him, that as he died and rose again for vs: so should we whiche are baptised, dye from sin, & ryse again vnto righteousnes, continually mortifying all our euil & corrupt affectiõs, and daily proceding in all vertue & Godlines of liuing. &c. As in publike Baptisme.

¶ But they whiche bring the infantes to the churche, do make an vncertain aunswere to the priestes questions & say that they can not tel what they thought, did, or said in that great feare & trouble of mind: (as oftentymes it chaunseth) then let the priest baptise him in forme aboue written concernyng publike baptisme, sauing that at the dippyng of the childe in the fonte, he shall vse this forme of wordes.

If thou be not Baptised all ready. N. I Baptise the in

in the name of the father, and of the sonne, and of the holy ghost. Amen.

The water in the fonte shalbe chaunged euery moneth once at the least: and afore any chylde be Baptised in the water so chaunged, the priest shall saye at the font these prayers followyng.



Moost mercifull GOD our sauiour Jesu Christ, who hast ordeyned the element of water for the regeneracion of thy faithful people, vpon whom beyng baptised in the ryuer of Jordane, the holy Ghost came doune in the lykenesse of a doue: Send doune We beseche the the same thy holy spirite to assiste vs, & to be present at this our inuocacion of thy holy name: Sanctifie ✠ this fountaine of Baptisme, thou that art the sanctifier of all thynges, that by the power of thy word, all those that shalbe baptised therin, may be spiritually regenerated, and made the childrē of euerlastyng adoption. Amen.

O mercyfull God, graunt that the olde Adam, in thē that shalbe baptised in this fountaine, may so be buried that the newe man may be rayled vp again. Amen.

Graunt that all carnall affections may die in them: and that all thynges belonging to the spirite may lyue and growe in them. Amen

Graunt to all them whiche at this fountaine forsake the deuill & all his workes: that they may haue power and strength to haue victorie and to triumphe against hym, the worlde and the flesh. Amen.

Whosoeuer shall confesse the, O Lorde: recognise hym also in thy kyngdome. Amen.

Graūt that al sinne & vice here may be so extinct: that thei neuer haue power to reigne in thy seruaūtes. Amē

Graunt that whosoeuer here shall begin to be of thy flocke: may euermore continue in the same. Amen.

Graunt that all thei which for thy sake in this life do denie & forsake them selues: may winne and purchase the (O Lorde) whiche art euerlasting treasure. Amen.

Graunt that Whosoeuer is here dedicated to the by oure office & ministerie: may also be endewed with heauenly vertues, and euerlastingly rewarded through thy mercy, O blessed Lorde GOD, who doest liue and gouerne all thinges worlde Without ende. Amen.

The Lorde be with you.

Aunswere.

And with thy spirite.

ALmightie euerliuing God, whose moste derely beloued sonne Jesus Christ, for the forgeuenes of our sinnes did shead out of his most precious syde both water and bloud, & gaue commaundement to his disciples that they should go teache all nations, and baptise them in the name of the father, the sonne, and the holy ghost: Regarde We beseche the, the supplications of thy congregation, & graunt that all thy seruauntes whiche shall be baptised in this water prepared for the ministracion of thy holy Sacrament, may receiue the fulnesse of thy grace, and euer remaine in the nomber of thy faithfull, and elect chyldren, thorough Jesus Christ our Lorde.

CONFIRMA-
cion wherin is contained a Ca-thechisme for chyldren.



TO thende that confirmacion may be ministred to the more edifying of suche as shall receiue it (according to Saint Pauls doctrine, who teacheth that all thynges should be done in the Churche to the edificacion of thesame) it is thought good that none hereafter shall be confirmed, but suche as can say in their mother tongue, tharticles of the faith, the Lordes prayer, and the ten cõmaundementes: And can also aũswere to suche questions of this shorte Cathechisme, as the Bysshop (or suche as he shall appoincte) shall by his discrecion appose them in. And this order is moost conuenient to be obserued for diuers considerations.

¶ Fyrst, bycause that when chyldren come to the yeres of discrecion and haue learned what their godfathers and godmothers promised for them in baptisme, thei may then thẽ selues with their owne mouthe and with their owne consent, openly before the Churche, ratifye and confesse the same, and also promise that by the grace of God, they will euermore endeuour them selues faythfully to obserue and kepe suche thynges, as they by their owne mouth and confession haue assented vnto.

¶ Secondly, for asmuch as confirmacion is ministred to them that be Baptised, that by imposicion of handes, and prayer, thei may receiue strength and defence against all temptacions to synne, and the assautes of the worlde, and the deuill: it is moost mete to be ministred when chyldren come to that age, that partly by the frayltie of their owne flesshe, partly by the assautes of the worlde and the deuill, thei beginne to be in daunger to fall into synne.

¶ Thirdly, for that it is agreable with the vsage of the Churche in tymes past, whereby it was ordeyned that confirmacion should be ministred to them that were of perfect age, that they beyng instructed in Christes religion, should openly professe their owne fayth, and promise to be obedient vnto the will of God.

¶ And that no man shall thinke that any detriment shall come to chyldren by differring of their confirmatiõ: he shall knowe for trueth, that it is certaine by Gods worde, that chyldren beyng Baptised (if they departe out of this lyfe in their infancie) are vndoubtedly saued.

A CATHECHISme, that is to say, an instruction to be learned of euery chylde, before he be brought to be confirmed of the Bysshop.

Question.

What is your name? (.˙.)

Aunswere.

N. or M.

Question.

Who gaue you this name? (˙.˙)

Aunswere.

My Godfathers and Godmothers in my Baptisme, wherin I was made a member of Christ, the chylde of God, and inheritour of the kyngdom of heauen.

Question.

What did youre Godfathers and Godmothers then for you?

Aunswere.

They dyd promise & bowe thre thinges in my name. First, that I should forsake the deuill and all his workes and pompes, the vanities of the wicked world, and all the synnefull lustes of the flesh. Secondly, that I should beleue all the articles of the Christen faith. And thirdly, that I should kepe Goddes holy wyll and commaundemen tes, and walke in the same all the daies of my lyfe.

Question.

Doest thou not thinke that thou art bounde to beleue and to do as they haue promised for the?

Aunswere.

yes

Yes verely. And by gods helpe so I wil. And I hartely thanke our heauenly father, that he hath called me to this state of saluacion, through Jesus Christ our sauiour. And I pray God to geue me his grace, that I may continue in the same vnto my lyues ende.

Question.

Rehearse the articles of thy beleefe.

Answere.

I Beleue in GOD the father almyghtie, maker of heauen and yearth. And in Jesus Christ his only sonne our Lorde. Whiche was conceyued by the holy ghost, borne of the virgin Mary. Suffered vnder ponce Pilate, was crucified, dead and buried, he descended into hell. The third daie he rose agayne from the dead. He ascended into heauen, and sytteth on the right hand of God the father almighrie. From thence shal he come to iudge the quicke and the dead. I beleue in the holy ghost. The holy Catholike churche. The communion of sainctes. The forgeuenes of synnes. The resurrecciō of the body. And the lyfe euerlasting. Amen.

Question.

What doest thou chefely learne in these articles of thy beliefe?

Answere.

First, I learne to beleue in God the father, who hath made me and all the worlde.

Secondly, in God the sonne, who hath redemed me and all mankynde.

Thirdly, in God the holy ghost, who sanctifieth me and all the elect people of God.

Question.

You saide that youre Godfathers and Godmothers

dyd promyse for you that ye shoulde kepe Goddes commaundementes. Tell me howe many there bee?

Aunswere.

Tenne.

Question.

Whiche be they?

Aunswer.

I Thou shalt haue none other Gods but me.

II. Thou shalt not make to thy selfe any graue Image, nor the likenesse of any thing that is in heauen aboue, or in the yearth beneath, nor in the water vnder the yearth: thou shalt not bowe doune to them, nor worshyp them.

III. Thou shalt not take the name of the Lorde thy God in vaine.

IIII. Remember that thou kepe holy the Sabboth day.

V. Honoure thy father and thy mother.

VI. Thou shalt do no murther.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steale.

IX. Thou shalt not beare false wytnes against thy neighbour.

X. Thou shalt not couet thy neighbours wyfe, nor his seruaunt, nor his mayde, nor his Oxe, nor his Asse, nor any thing that is his.

Question.

What doest thou chefely learne by these comaundementes?

Aunswere.

I learne two thinges. My dutie towardes God, and my dutie towardes my neighbour.

Question.

What

What is thy duetie towardes God?

Aunswere.

My duetie towardes God is, to beleue in hym. To feare hym. And to loue hym with all my harte, with al my minde, with all my soule, and with al my strength. To worshipp him. To geue him thankes. To put my whole trust in him. To call vpon hym. To honour his holy name and his worde, and to serue hym truely all the dayes of my lyfe.

Question.

What is thy duetie towardes thy neighbour?

Aunswere.

My duetie towardes my neighbour is: to loue hym as my selfe. And to do to all men as I would they should do to me. To loue, honour, and succoure my father, and mother. To honoure and obey the kyng, and his ministers. To submitte my selfe to all my gouernours, teachers, spirituall pastours, and maisters. To order my selfe lowlie and reuerentlie to all my betters. To hurte no body by worde nor dede. To be true and iuste in all my dealyng. To beare no malice nor hatred in my hart. To kepe my handes from picking and stealing, and my tongue from euill speaking, lying and slaundring. To kepe my body in temperaunce, sobrenes and chastitie. Not to couet nor desire other mens goodes. But learne and labour truely to gette my owne lyuing, and to do my duetie in that state of lyfe: vnto wyche it shall please God to call me.

Question.

My good sonne, knowe this, that thou art not able to do these thinges of thy selfe, nor to walke in the commaundementes of God and to serue him, without his special grace, whiche thou must learne at all tymes to call for by diligent praier. Let me heare therfore if thou canst say the Lordes praier.

Aunswere.

Our

OUr father which art in heauen, hallowed be thy name. Thy kyngdom come. Thy wyll be done in yearth as it is in heauē. Geue vs this day our daily bread. And forgeue vs our trespasses, as we forgeue them that trespasse against vs. And lead vs not into temptacion, but deliuer vs from euyll. Amen.

Quction.

What desirest thou of God in this prayer?

Aunswere.

I desire my lord God our heauēly father, who is the geuer of all goodnes to sende his grace vnto me, and to all people, that we may worshyp him, serue him, & obey hym as we ought to do. And I pray vnto God, that he wyll sende vs all thinges that be nedefull bothe for our soules, and bodies: And that he will be mercifull vnto vs and forgeue vs our synnes: And that it wyll please hym to saue and defende vs in all daungers goostly and bodely: And that he wyll kepe vs from all synne and wickednes, and from our goostly enemie, and from euerlasting death. And this I trust he wyll do of his mercy and goodnes, through our lord Jesu Christ. And therefore I say. Amen. So be it.

¶ So sone as the chyldren can saye in their mother tongue the articles of the faith, the Lordes prayer, the ten commaundementes, and also can aunswere to such questions of this short Cathechisme as the Bishop (or suche as he shall appoinct) shall by his discrecion appose thē in: then shall they be brought to the Byshop by one that shalbe his Godfather or Godmother, that euery chylde may haue a witnesse of his confirmacion.

And the Byshop shall confirme them on this wise.

¶ Confirmacion.

Our helpe is in the name of the Lorde.

Aunswere.

Whiche hath made both heauen and yearth.

Minister

Minister.

Blessed is the name of the lorde.

Aunswere.

Henceforth worlde without ende.

Minister.

The Lorde be with you.

Aunswere.

And with thy spirite.

Let vs praie.

ALmyghtie and euerliuing GOD, who hast vouchesaked to regenerate these thy seruaūtes of water and the holy ghost: and hast geuen vnto them forgeuenesse of all their synnes: Send downe from heauē we beseche the (O lorde) vpon them thy holy ghost the comforter, with the manifold gyftes of grace, the spirite of wisdome and vnderstanding: The spirite of counsail and gostly strength, the spirite of knowledge and true Godlines, and fulfyll them (O Lorde) with the spirite of thy holy feare.

Aunswere.

Amen.

Minister.

Signe them (O lorde) & marke them to be thine forever, by the vertue of thy holy crosse and passion. Confirme and strengthe them with the inward vnctiō of thy holy ghost, mercyfully vnto euerlasting life. Amen.

Then the Bysshop shall crosse them in the forehead and lay his handes vpon their heades saiyng.

N. I signe the with the signe of the crosse, and laye my hande vpon the. In the name of the father, and of the sonne, and of the holy ghost. Amen.

And thus shall he doe to euery chylde one after another. And whē he hath laide his hande vpon euery chylde, then shall he say.

The peace of the lorde abide with you.

Aunswere.

And with thy spirite.

Let

Let vs praie.



Almightie euerliuing God, whiche makeſt vs both to wyl and to do thoſe thinges that be good & acceptable vnto thy maieſtie: we make our humble ſupplicatiõs vnto the for theſe childzen, vpon whom (after the exampie of thy holy apoſtles) we haue laied our hãds, to certifie them (by this ſigne) of thy fauour & gracious goodnes towarde them: let thy fatherly hande (we beſeche the) euer be ouer them, let thy holy ſpirite euer be with them, and ſo leade them in the knowledge and obediẽce of thy wozde, that in the end they may obteyne the lyfe euerlaſting: thzough our lozde Jeſus Chriſt who with the, and the holy ghoſt liueth and reigneth one God, wozlde without ende. Amen.

Then ſhall the Byſhop bleſſe the childzen, thus ſaiyng.

The bleſſing of God almightie, the father, the ſonne, and the holy ghoſt, be vpon you, and remaine with you for euer. Amen.

¶ The curate of euery paryſhe once in syxe wekes at the leaſte, vpon warning by hym geuen, ſhall vpon ſome ſondaie oz holy daie, halfe an houre befoze euenſong openly in the churche inſtructe and examine ſo many chyldzẽ of his paryſh ſent vnto hym, as the tyme will ſerue, and as he ſhall thinke conueniẽt, in ſome parte of this Cathechiſme. And al fathers, mothers, maiſters & dames, ſhall cauſe their childzen, ſeruaũtes, and pzentiſes (whiche are not yet confirmed) to come to the churche at the daie appoincted, and obediently heare and be ozdered by the curate, vntyl ſuche tyme as they haue learned all that is here appoincted foz them to learne.

¶ And whanſoeuer the Byſhop ſhall geue knowlege foz chyldzen to be bzought afoze hym to any conuenient place, foz their confirmacion: Then ſhal the curate of euery pariſhe either bzing oz ſend in wziting, the names of all the chyldzen of his pariſh, which can ſaye thartícles of their faith, the lozdes pzaier, and the ten commaundementes, and alſo howe many of them can aunſwere to thother queſtions conteyned in this Chatechiſme.

¶ And ther ſhall none be admitted to the holy communion: vntyll ſuche tyme as he be confirmed.

THE FORME

of Solemnizacion of Matrimonie.

¶ First the bannes must be asked three seuerall Sondayes or holye dayes, in the seruice tyme, the people beeyng present after the accustomed maner.

¶ And if the persones that woulde bee maried dwel in diuers parishes, the bannes must be asked in bothe parishes, and the curate of thone parish shal not solemnize matrimonie betwixt thē, without a certificat of ꝑ bānes beeyng thrise asked, from ꝑ curate of thother parishe. At the daye appoynted for Solemnisacion of matrimonie, the persones to be maried shal come into the bodye of the churche, with theyr frendes and neighbours. And there the priest shall thus saye.

DEerly beloued frēdes, we are gathered togēther here in the sight of God, & in the face of his congregaciō, to ioyne together this mā, & this woman in holy matrimonie, which is an honorable estate instituted of God in paradise, in ꝑ time of mannes innocencie, signifiyng vnto vs the misticall vnion that is betwixte Christe and his Churche: whiche holy estate, Christ adourned and beautified with his presence and first miracle that he wrought in Cana of Galile, and is commended of Saint Paule to be honorable emong all men, and therfore is not to bee enterprised, nor taken in hande vnaduisedlye, lightelie, or wantonly, to satisfie mens carnal lustes and appetites, like brute beastes that haue no vnderstāding: but reuerently, discretely, aduisedly, soberly, and in the feare of God: Duely considering the causes for the whiche matrimonie was ordeined. One cause was, the procreaciō of children, to be brought vp in the feare and nurture of the Lord, and prayse of God. Secondly it was ordeined for a remedie agaynst sinne, and to auoide fornicacion, that suche persones as bee maried, might liue chastlie in matrimonie, & kepe them selues vndefiled membres of Christes bodye. Thirdelye, for the mutuall societie,

helpe, and coumfort, that the one ought to haue of thother, both in prosperitie and aduersitie, Into the which holy estate these two persones present: come nowe to be ioyned. Therefore if any man can shewe any iust cause why they may not lawfully be ioyned so together: Let him now speake, or els hereafter forever hold his peace.

And also speakyng to the persones that shalbe maried, he shall saye.

I require and charge you (as you will aunswere at the dreadefull daye of iudgemēte, when the secretes of all hertes shalbe disclosed) that yf eyther of you doe knowe any impedimēte why ye maye not bee lawfully ioyned together in matrimonye, that ye confesse it. For be ye well assured, that so manye as bee coupled together otherwayes then Goddes word doeth alowe: are not ioyned of God, neither is their matrimonie lawful.

¶ At which day of mariage yf any man do allege any impediment why they maye not be coupled together in matrimonie, and wil be bound, & sureties with hym, to the parties, or els put in a caution to the full value of suche charges as the persones to bee maried doe susteyne, to proue his allegacion: then the Solemnizacion must be differred vnto suche tyme as the trueth bee tried. Yf no impedimente bee alleged, then shall the curate saye vnto the man.

N. Wilt thou haue this woman to thy wedded wife, to liue together after Goddes ordynaunce in the holy estate of matrimonie? wilt thou loue her, comforte her, honor and kepe her, in sickenesse & in health: And forsaking al other, kepe thee only to her so long as you both shall liue?

The man shall aunswere.

I will.

Then shall the priest saye to the woman.

N. Wilt thou haue this man to thy wedded housband, to liue together after Goddes ordinaūce, in the holy estate of matrimonie? wilt thou obey him, & serue him, loue, honor and kepe him, in sickenes and in health

And

And forsaking al other kepe thee onely to hym, so long as you bothe shall liue:

The woman shall aunswere

I will.

Then shall the minister say.

Who geueth this Woman to be maried to this man

And the minister receyuing the woman at her father or frendes handes: shall cause the man to take the woman by the right hande, and so either to geue their trouth to other: The man first saiyng.

I .N. take the .N. to my wedded wife, to haue & to holde from this day forwarde, for better, for worse, for richer, for poorer, in sickenes, and in health, to loue, & to cherishe, til death vs departe: according to Goddes holy ordinaunce: And therto I plight thee my trouth.

Then shall they lose their handes, and the woman taking again the man by the right hande shal saye.

I .N. take thee .N. to my Wedded husbande, to haue and to holde, from this day forwarde, for better, for worse, for richer, for poorer in sickenes, and in health, to loue, cherishe, and to obey, till death vs departe according to Goddes holy ordinaunce: And thereto I geue thee my trouth.

Then shall they agayne lose their handes, and the man shall geue vnto the woman a ring, and other tokens of spousage, as golde or siluer, laiyng thesame vpon the boke: And the priest takyng the ring shal deliuer it vnto the man to put vpon the fourth finger of the womans left hande. And the man taught by the priest, shall say.

With this ring I the Wed: This golde and siluer I thee geue: With my body I thee worship: & with all my Worldly Goodes I thee endowe. In the name of the father, and of the sonne, and of the holy hoste. Amen.

Then the man leauyng the ring vpon the fourth finger of the womans left hande, the minister shall say.

¶ Let vs pray.

O Eternal God creator and preseruer of all mankinde, geuer of all spiritual grace, the auctor of euerlasting life: Sende thy blessing vpon these thy seruauntes, thys man, and this womā, whome we blesse in thy name, that as Isaac and Rebecca (after bracelletes and Jewels of golde geuen of thone to thother for tokēs of their matrimonie) liued faithfully together: So these persons may suerly performe & kepe the vowe and couenaunt betwixt them made, wherof this ring geuen, & receyued, is a token and pledge, and may euer remayne in perfite loue & peace together, and lyue according to thy lawes: through Jesus Christe our Lorde Amen.

Then shall the priest ioyne theyr ryght handes together, and say.

¶ Those whome God hath ioyned together: let no mā put asunder.

Then shall the minister speake vnto the people.

FOr asmuche as. N. and. N. haue consented together in holye wedlocke, and haue witnessed the same here before God and this company: And therto haue geuē & pledged theyr trouth eyther to other, and haue declared the same by the geuyng and receyuing golde and syluer, and by ioyning of handes: I pronounce that they bee man and wyfe together. In the name of the father, of the sonne, and of the holy ghost. Amen.

And the minister shall adde this blessyng.

God the father blesse you. ✠. God the sōne kepe you: god the holy ghost lightē your vnderstāding: The lord mercifully with his fauour loke vpon you, & so fil you with al spiritual benediction and grace, that you may haue

remission

of your sinnes in this life, and in the worlde to come life euerlastyng. Amen.

Then shall they go into the quier, and the ministers or clerkes shall saye or syng this psalme folowyng.

BLessed are al they that feare the lord: & walke in his wayes. Beati omnes Psal.C.xxviii.

For thou shalt eate ye labour of thy hãdes: O wel is thee, and happie shalt thou bee.

Thy wife shalbee as the fruytful vine: vpõ the walles of thy house.

Thy children like the olife braunches: rounde about thy table.

Lo, thus shall the man be blessed: that feareth the lorde.

The lord from out of Sion, shall so blesse thee: that thou shalt see Hierusalem in prosperitie, al thy life long.

Yea that thou shalt see thy childers children: & peace vpon Israell.

Glory be to the father As it was in the. &c.

Or els this Psalme folowyng.

GOd be merciful vnto vs and blesse vs: and shewe vs the lighte of thy countenaunce, and bee mercifull vnto vs. Deus misereatur. Psal.lxvij.

That thy waye maye bee knowen vpon yearth: thy sauing health emong all nacions.

Let the people prayse thee (o god): yea let al the people prayse thee.

O let the nacions reioyce and bee glad: for thou shalte iudge the folke righteously, and gouerne the nacions vpon yearth.

Let the people prayse thee (o God): let all the people prayse the.

Then shall the yearth bring foorth her increase: and God euen our owne God, shal geue vs his blessyng.

God shal blesse vs, & all the endes of the worlde shall feare hym.

Glory be to the father. As it was in the. &c.

The Psalme ended, and the man and woman knelyng afore the aulter: the priest standyng at the aulter, and turnyng his face towarde them, shall saye.

Lorde haue mercye vpon vs.

Aunswere.

Christe haue mercye vpon vs.

Minister

Lorde haue mercye vpon vs.

¶ Our father Whiche art in heauen. &c.
And leade vs not into temptacion.

Aunswere.

But delyuer vs from euill. Amen.

Minister.

O Lorde saue thy seruaunte, and thy hand maide.

Aunswere.

Whiche put theyr trust in the.

Minister.

O Lorde sende them helpe from thy holy place.

Aunswere.

And euermore defende them.

Minister

Bee vnto them a tower of strength.

Aunswere.

From the face of their enemye.

Minister

Miniſter.

O Lorde heare my prayer.

Aunſwere.

And let my crye come vnto the

The Miniſter.

Leat vs praye.

 God of Abraham, God of Iſaac, God of Jacob bleſſe theſe thy ſeruauntes, and ſowe the ſede of eternal life in their mindes, that whatſoeuer in thy holy Woorde thei ſhal profitably learne: thei may in dede fulfil theſame. Looke, o Lord mercyfully vpon theim from heauē, and bleſſe them: And as thou diddeſt ſende thy Angell Raphaell, to Thobie and Sara the daughter of Raguel, to their great cōfort: ſo vouchſafe to ſend thy bleſſyng vpō theſe thy ſeruauntes, that they obeiyng thy wil, and alwaye beyng in ſafetie vnder thy protection: may abide in thy loue vnto their liues ende: through Jeſu Chriſte our Lorde. Amen.

This prayer folowing ſhalbe omitted where the woman is paſt childe byrth.

 Mercyfull Lorde, and heauenly father, by whoſe gracious gifte mankynd is increaſed: We beſeche thee aſſiſte with thy bleſſing theſe two perſones, that they may both be fruict tui in procreation of childzen: and alſo liue together ſo long in godlye loue and honeſtie, that they may ſee ther childers childzen, vnto the thirde and fourth generacio, vnto thy prayſe and honour: through Jeſus Chriſte our Lorde. Amen.

 God whiche by thy myghtye power haſte made all thinges of naughte, whiche alſo after other thinges ſet in order diddeſt appoint that out of man

mā (created after thine own image & similitude) womā should take her beginning, & knitting thē together, didest teache, that it should neuer be lauful to put a sondre those, whome thou by matrimonie haddest made one: O God, whiche hast consecrated the state of matrimonie, to such an excellent misterie, that in it is signified & represēted the spiritual mariage & vnitie betwixte Christe & his churche: Loke mercyfully vpon thele thy seruauntes, that bothe this man maye loue hys wife, according to thy word (as Christ did loue his spouse the churche, who gaue him self for it, louing and cherishing it euen as his own flesh). And also that this woman may be louing & amiable to her housebande as Rachel, wise as Rebecca, faithful & obediēt as Sara: And in al quietnes, sobrietie, & peace, bee a folower of holy & godlie matrones. O lorde blesse them bothe and graunte them to inherite thy euerlasting kyngdome, through Jesu Christ oure Lorde. Amen.

Then shall the priest blesse the man and the woman saiyng.

Almighty God, which at the beginning did create our firste parentes Adam and Eue, and dyd sanctifie and ioyne thē together in mariage: Powre vpon you the richesse of his grace, sanctifie & ✠ blesse you, that ye may please hym bothe in bodye and soule: and liue together in holy loue, vnto your liues ende. Amen.

Then shalbee sayed after the Gospell a sermon, wherin ordinarily (so oft as ther is any mariage) thoffice of mā and wife shal bee declared, according to holy scripture. Or yf there be no sermon, the minister shall reade this that foloweth.

Al ye whiche bee maried, or whiche entende to take the holye estate of matrimonie vpon you: heare what holie scripture dooth saye, as touchyng the duetye of housebandes towarde their Wiues, and wiues towarde their housebandes.

Saincte

Saincte Paule (in his epistle to the Ephesians the fyfth chapter) doeth geue this commaundement to all maried men. Ephe.v.

Ye husbandes loue your wiues, euen as Christ loued the churche, and hathe geuē hym selfe for it, to sanctifie it, purgyng it in the fountayne of water, through the Word, that he might make it vnto himselfe, a glorious cō gregaciō, not hauing spot or wrincle, or any such thing, but that it should be holy & blameles. So mē are boūde to loue their owne wiues, as their owne bodies: he that loueth his owne wife loueth himselfe. For neuer did any mā hate his owne flesh, but nourisheth and cherisheth it, euen as the lorde doeth the congregacion, for wee are membres of his bodie, of his flesshe, and of his bones.

For this cause shal a man leaue father and mother, & shalbe ioyned vnto his wife, and they two shalbe one flesshe. This misery is great, but I speake of Christ, & of the congregacion. Neuertheles let euery one of you so loue his owne wife, euen as him selfe.

Likewise theselame Saint Paule (Writing to the Colossians) speaketh thus to all menne that be maried: Ye men, loue your wiues and be not bitter vnto them. Colos.iij.

Heare also what sainct Peter thapostle of Christ, (which was himselfe a maried mā) sayeth vnto al men that are maried. Ye husbandes dwell with your wiues according to knowlege: Geuyng honor vnto the wife, as vnto the weaker vessel, and as heyres together of the grace of lyfe, so that your prayers be not hindred. i.Pet.iij

Hetherto ye haue heard the duetie of the husbande towarde the wife.

Nowe lykewyse ye wiues, heare & lerne your duetie toward your husbandes, euen as it is playnely set furth in holy scripture.

Saint

Ephe. v. SAint Paul (in the forenamed epistle to ỹ Ephesians) teacheth you thus: Ye women, submit your selues vnto your owne husbandes as vnto the lord: for the husband is the Wiues head euē as Christ is the head of the Church: And he also is the sauiour of the Whole bodye. Therefore as the Churche, or congregacion, is subiecte vnto Christe: So likewise let the Wiues also be in subiection vnto theyr owne husbandes, in all thinges. And agayne he sayeth: Let the Wife reuerence her husbāde. And (in his epistle to the Collossiās) Coloss. iij. Sainte Paule geueth you this short lesson. Ye Wiues submit your selues vnto your owne husbandes, as it is conueniente in the Lorde.

i. Pet. iij. SAinct Peter also doeth instructe you very godly, thus saiyng: Let Wiues be subiect to theyr owne husbandes, so ỹ if any obey not the Woorde, they may bee Wonne Without the woorde, by the conuersatiō of the Wiues: Whyle they beholde your chaste conuersacion, coupled With feare, whose apparel let it not bee outWarde, With broyded heare and trimming about with golde, eyther in putting on of gorgeous apparell, but let the hyd man whiche is in the hearte, be without all corrupcion, so that the spirite be milde & quiet, Which is a precious thing in the sight of God. For after this maner (in the olde tyme) did the holy womē, Which trusted in God, apparel them selues, beeing subiect to their owne husbandes: as Sara obeied Abraham calling hym Lorde, Whose daughters ye are made, doing wel and being not dismayed with any feare.

(.x.)

The newe maried persones, (the same daye of theyr mariage) must receyue the holy communion.

Then

THE ORDRE

for the visitacion of the sicke. and the communion of the same.

The priest entring in to the sicke persones house, shall saye:

Peace be in this house, and to all that dwell in it.

When he commeth into the sicke mannes presence, he shal saye this Psalme.

HEare my prayer (o lorde) and consider my desire: herken vnto me for thy trueth and righteousnes sake. Domine exaudi. Psal. C.xliii.

And entre not into iudgemente with thy seruaunt: for in thy sight shall no man liuing be iustified.

For the enemie hath persecuted my soule, he hath smitte my life doune to the grounde: he hath layed me in the darknesse, as the men that haue bene long dead.

Therfore is my spirite vexed within me: & my harte within me is desolate,

Yet doe I remembre the time paste, I muse vpon all thy workes: yea I exercise my selfe in the workes of thy handes.

I stretche forth mine handes vnto the: my soule gaspeth vnto the as a thirstie lande.

Heare me (o lorde) & that sone, for my spirite waxeth faint: hide not thy face from me, lest I be like vnto them that go downe into the pitte.

O let me heare thy louyng kyndenesse betimes in the morning, for in thee is my trust: shewe thou me the waie that I should walke in, for I lift vp my soule vnto thee.

Deliuer me (o lorde) frō my enemies: for I flye vnto thee to hide me.

Teache me to do the thyng, that pleaseth thee, for thou

thou art my god: let thy louing spirit leade me forth vnto the lande of righteousnesse.

Quicken me (o lorde) for thy names sake: and for thy righteousnesse sake bring my soule out of trouble.

And of thi goodnesse slaie my enemies: and destroye al them that vexe my soule, for I am thy seruaunt.

Glory be to the father As it was in the. &c.

With this antheme.

Remembre not Lord our iniquities, nor the iniquities of our forefathers. Spare vs good Lorde, spare thy people, whom thou hast redemed with thy most precious bloud, and be not angry with vs for euer.

Lorde haue merty vpon vs.
Christ haue mercy vpon vs.
Lorde haue mercye vpon vs.
Our father whiche art in heauen. &c.
And leade vs not vnto temptacion.

Answete

But deliuer vs from euill. Amen.

The minister

O Lorde saue thy seruaunte.

Aunswere

Whiche putteth his trust in the.

The Minister

Sende him helpe from thy holy place.

Aunswere

And euermore mightely defende hym.

The Minister.

Let the enemie haue none aduauntage of hym

Answere

Nor the wicked approche to hurte hym.

The Minister

Be vnto hym, o lorde, a strong tower.

Answere

From the face of his enemie.

The Minister

Lorde heare my prayer.

Aunswere

Answere.

And let my crye come vnto thee.

Minister.

Let vs praye.

O Lorde loke doune from heauen, beholde, visite and releue this thy seruaunt: Loke vpon hym with the eyes of thy mercy, geue him comforte, and sure confidence in thee: Defende him from the daũger of the enemie, and kepe hym in perpetual peace and safetie: through Jesus Christ our Lorde. Amen.

HEare vs almightie and moost merciful God, and sauiour: Extende thy accustomed goodnes to this thy seruaũt, which is greued with sickenesse: Visite him, o lorde, as thou diddest visite Peters wifes mother, and the capitaines seruaũt And as thou preseruedest Thobie and Sara by thy angel frõ daunger: So restore vnto this sycke person hys former helth (yf it be thy wyl,) or elis geue hym grace so to take thy correction, that after this painful life ended he may dwell with thee in life euerlasting. Amen.

Then shall the ministre exhorte the sycke person after this fourme or other lyke.

DEerely beloued, know this, that almighty God is the Lord ouer life and death, and ouer all thinges to them perteynyng, as youth, strength, helth, age, weakenesse, & sickenesse: Wherfore, whatsoeuer youre sickenes is, know you certainli, that it is gods visitacio And for what cause soeuer this sickenesse is sente vnto you: whether it be to trye your pacięce for the example of other, & that your fayth may be founde, in the day of the Lorde, laudable, glorious & honourable, to the encrease of glory, & endelesse felicitie: Or elis it be lent vnto you to correct & amende in you, whatsoeuer doth offẽde the eyes of our heauenly father: knowe you certaynly,

that yf you truely repent you of your synnes, and beare your syckenes patiently, trustyng in gods mercy, for his derc sonne Jesus Christes sake, & render vnto him humble thākes for his fatherly visitacion, submitting your self wholy to his will: it shal turne to your profit, & helpe you forwarde in the right way that leadeth vnto euerlasting lyfe. ¶ Take therfore in good worthe the chastemēt of the Lorde: For whom the lord loueth, he chastiseth. Yea (as sainct Paule sayth,) he scourgeth euery sonne which he receyueth: yf you indure chastisemēt, he offereth hym selfe vnto you as vnto his owne chyldren. What sōne is he that the father chastiseth not: yf ye be not vnder correctiō (wherof al the true chyldrē are partakers) then are ye bastardes & not children. Therfore, seyng that whan our carnall fathers do correct vs, we reuerently obeye thē, shal we not now muche rather be obediēt to our spiritual father, & so liue? And they for a fewe dayes do chastise vs after their owne pleasure: but he doth chastise vs for oure profite, to thententu he may make vs partakers of his holines. These wordes good brother, are gods wordes, and writē in holy scripture for our comfort and instruccion, that we shoulde patientely and with thākesgeuyng, beare our heauēly fathers correctiō whensoeuer by any maner of aduersitie it shall please his gracious goodnesse to visite vs. And there should be no greater comfort to Christiā persōs, thē to be made like vnto christ, by suffering patiētly aduersities, troubles, & sickenesses. For he himself went not vp to ioye, but fyrst he suffered payne: he entred not into his glory, before he was crucified. So truely, oure way to eternall ioye is to suffer here with Christ: and our doore to enter into eternal life, is gladly to dye with Christ, that we may ryse agayne from death, and dwell with him in euerlasting life. Now therfore taking your sickenesse, which is thus profitable for you, patiently: I exhorte you in the name of god, to remēber the professiō which

If the person visited bee very sycke, then the curate maye use this exhortacion at this place. ¶

which you made vnto God in your Baptisme. And forasmuch as after this life, there is accompte to be geuen vnto the ryghteous iudge, of whom all must be iudged wythout respect of persons: I require you to examine your selfe, and your state, both towarde God and man, so that acculyng and condempning your selfe for your owne faultes, you may finde mercy at our heauenly fathers hande, for Christes sake, and not be accused and condempned in that fearfull iudgement: Therfore I shall shortely rehearse the articles of our fayth, that ye may know whether you do beleue as a Christian man shoulde beleue, or no.

Here the minister shall rehearse the articles of the fayth sayng thus.

Dost thou beleue in God the father almightie?

And so forth as it is in Baptisme.

Then shall the minister examine whether he be in charitie wyth all the worlde: Exhortyng hym to forgeue from the botome of his harte all persons that haue offended hym, and yf he haue offended other, to aske them forgeuenesse: and where he hath done iniurie or wrong to any man that he make amendes to hys vttermost power. And yf he haue not afore disposed his goodes, let hym then make his wyl. (But men must be oft admonished that they set an order for theyr temporal goodes and landes, whan they be in helth.) And also to declare his debtes, what he oweth, and what is owyng to hym, for dischargyng of hys conscience and quietnesse of his executours. The minister may not forget, nor omitte to moue the sycke person, (and that most earnestly) to liberalitie towarde the poore.

(This may be done before the minister begyn his prayers as he shall cause

¶ Here shall the sycke person make a speciall confession, yf he fele hys conscience troubled with any weyghtie matter. After which confession, the priest shall absolue hym after this forme: and the same forme of absolucion shalbe vsed in all priuate confession.

The vysitacion of the syeke.

OUr Lord Jesus Christ, who hath left power to his church to absolue al sinners, which truely repēt & beleue in hym, of his great mercy forgeue the thine offēces: & by his auctorite cōmitted to me, I absolue thee frō al thy sinnes, in the name of the father, & of the sōne, & of the holy ghost. Amē.

And then the priest shall saye the collect folowyng.

Let vs praye.

MOost mercyfull God, Which accordyng to the multitude of thy mercyes, doest so put away ȳ synnes of those which truely repent, that thou remembrest thē no more: open thy ye of mercy vpō this thy seruaūt, who moost earnestely desireth pardon and forgeuenesse: Renue in hym, most louing father, whatsoeuer hath ben decayed by the fraude and malice of the deuil, or by hys owne carnal Wyl & fraylnesse: preserue and cōtinue this sicke mēbre in the vnitie of thy church, consider his contricion, accepte his teares, asswage his payne as shalbe sene to the most expediēt for hym. And forasmuch as he putteth his ful trust onely in thy mercy: Impute not vnto hym his former synnes, but take hym vnto thy fauour: through the merites of thy moost derely beloued sonne Jesus Christ, Amen.

Then the minister shall say thys Psalme.

In te domine sperauī. Psal. lxxi.

IN thee Lord, haue I put my trust, let me neuer be put to confusion: but ridde me, and deliuer me into thy righteousnes, encline thine eare vnto me, and saue me.

Be thou my strong holde (wherunto I may alwaye resorte): thou hast promised to helpe me, for thou art my house of defence and my castel.

Delyuer me (O my God) out of the hande of the vngodly: out of the hande of the vnrighteous & cruel man.

For thou (O Lorde God) arte the thing that I long for: thou art my hope euen fro my youth.

Through the haue I bene holden vp euer sence I

was

was borne, thou art he that toke me out of my mothers wombe, my prayse shalbe alwaye of thee.

I am become as it were a monster vnto many: but my sure trust is in thee.

Oh let my mouth be fylled with thy prayse: (that I may syng of thy glory) and honoure all the day long.

Cast me not away in the tyme of age: forsake me not when my strength fayleth me.

For mine enemyes speake against me, and they that lay wayte for my soule, take theyr cousayle together, saiyng: God hath forsaken him, persecute hym and take hym, for there is none to deliuer hym.

Go not farre fro me, O God: my God, haste thee to helpe me.

Let them be confoūded and perisshe, that are against my soule: let them be couered with shame and dishonor, that seke to do me euill.

As for me, I wyll paciently abyde alwaye: and will prayse thee more and more.

My mouth shal daily speake of thy righteousnes and saluacion: for I knowe no ende therof.

I wyl go forth in the strength of the Lord God: and wyll make mencion of thy righteousnesse onely.

Thou (O God) hast taught me frō my youth vp vntyll now: therfore wyl I tel of thy Wonderous workes.

Forsake me not (O God) in mine olde age, whē I am gray headed: vntyll I haue shewed thy strength vnto thys generacion, and thy power to all them that are yet for to come.

Thy righteousnesse (O God) is very high, and great thynges are they that thou hast done: O God who is lyke vnto thee?

O what great troubles & aduersities hast thou shewed me? and yet diddest thou turne and refresh me: yea and broughtest me from the depe of the earth agayne.

Thou hast brought me to great honour, and comforted me on euery syde.

Therfore wyl I prayse thee, and thy faithfulnes (O God) playyng vpon an instrument of musicke, vnto thee will I syng vpō the harpe, O thou holy one of Israel.

My lyppes wyl be fayne, when I syng vnto thee: and so wyll my soule whom thou hast deliuered.

My tūgue also shal talke of thy righteousnesse al the daye longe, for they are confounded and brought vnto shame, that seke to do me euyll.

Glory be to the father. &c.

As it was in the begynnyng. &c.

Addyng this antheme.

O Saueour of the world, saue vs, which by thy crosse and precious blond hast redemed vs, helpe vs, we beseche the O God.

Then shall the minister saye.



The almightie Lorde, which is a moste strōge tower to all thē that put their trust in him, to whom all thynges in heauen, in earth, & vnder the earth, do bowe & obey: be nowe & euer, more thy defence & make thee knowe & fele, that there is no other name vnder heauē geuen to mā, in whom and through whō thou mayest receyue helth and saluacīō, but onely the name of our Lorde Jesus Christe. Amen.

¶ If the sycke person desyre to be annoynted, then shall the priest annoynte hym vpon the forehead or breast onely, makyng the sygne of the crosse, saiyng thus.



AS with this visible oyle thy body outwardly is annointed: so our heauēly father almighty God, graunt of his infinite goodnesse, that thy soule inwardly maye be annointed wyth the holy ghost, who is the spirite of al strength, cōforte, relefe, & gladnesse. And vouchesafe for his great mercy (yf it be his blessed wyll) to restore vnto thee thy bodely helth, & strength, to serue hym, & sende thee release of all

thy

thy paines, troubles & diseases, both in body & minde. And howsoeuer his goodnes (by his diuine & vnsercha-ble prouidēce) shal dispose of thee, we his vnworthy mi-nisters & seruaūtes, hūbly beseche the eternal maiestie, to do with thee according to the multitude of his innu-merable mercies, and to pardon thee all thy sinnes, and offences, cōmitted by al thy bodily senses, passions, and carnall affections: who also vouchsafe mercyfully to graunt vnto thee gostly strength by his holy spirite, to withstāde & ouercome al temptations and assaultes of thyne aduersarie, that in no wise he preuayle against thee, but that thou maiest haue perfit victory & triumph against the deuill, synne and death through Christe our Lorde, who by his death hath ouercome the Prince of death, and with the father, and the holy ghost euermore liueth and reigneth God worlde without ende. Amen.

HOw lōg wilt thou forget me (O lorde) for e-uer: how lōg wilt thou hide thy face fro me: How long shal I seke coūsel in my soule: & be so vexed in mine hart: how lōg shal mine ene-mie triūphe ouer me: Consider & heare me (O lorde my god) lighten mine yes, that I slepe not in death. Least mine enemy say, I haue preuayled against him: for yf I be cast doune, they that trouble me wil reioice at it. But my trust is in thy mercy, & my hart is ioyful in thi salua-cion. I wil sing of the lorde, because he hath delte so lo-uingly with me. Yea: I wil praise the name of the Lord the most highest. Glory be to the. &c. As it was in the. &c. *vsquequo domine. Psal. xiij.*

¶ The Communion of the sycke.

FOrasmuch as all mortal men be subiect to many sodaine pe-rils, diseases, and sickenesse, and euer vncertayne what tyme they shall depart onte of this lyfe: Therfore to thentent they may be alwaies in a readinesse to die, whēsoeuer it shall plea-se almighty god to call thē: The curates shall diligently frō tyme to tyme, but specially in the plague tyme, exhorte euery Parishoners to the ofte receiuing (in the church) of the holy cōmunion, of the body and bloude of oure sauioure Christe: whiche) yf they do, they shall haue no cause in theyr sodayne visitacion, to be inquieted for lacke of thesame. But if the sicke person be not able to come to the churche and

and yet is desirous to receyue the communion in his house, then he muste geue knowlege ouer night, or els early in the morynge to the curate, signifyng also how many be appoynted to cõmunicate wyth hym. And yf the same day there be a celebracion of the holy communion in the church, then shall the prieste reserue (at the open communion) so much of the sacramẽt of the body and bloude, as shall serue the sycke person, and so many as shall cõmunicate with hym yf there be any.) And so sone as he conuenyently may, after the open communion ended in the church, shall go and minister the same, fyrst to those that are appoynted to communicate wyth the sycke (yf there be any) and last of all to the sycke person hymselfe. But before the curate distribute the holy communion: the appoynted *generall confession* muste be made in the name of the communicates, the curate addyng *the absolucion with the comfortable sentences of scripture* folowyng in the open communion, and after the communion ended, the collecte.

Almightie and euerlyuing God, we most hartely thãke thee. &c.

¶ But yf the day be not appointed for the opẽ cõmunió in the church, then (vpon conuenient warnyng geuen) the curate shall come and visite the sycke person afore none. And hauyng a conuenient place in the sycke mans house (where he may reuerẽtly celebrate) with al thinges necessary for the same, & not beyng otherwise letted with the publike seruice, or any other iust impediment: he shall there celebrate the holy communion after such forme & sorte as hereafter is appoynted.

THE CELEBRACION of the holy communion for the sycke.

PRayse the Lorde, all ye nacions, laude hym all ye people: for his merciful kindenesse is confirmed towarde vs, and the truth of the Lord endureth for euer. Glory be to the father and to the. &c.

Lorde haue mercye vpon vs.

Christ haue mercy vpon vs. Without any more repetition

Lorde haue mercy vpon vs.

The prieste.

The Lorde be with you.

Aunswere

Aunswere.

And wyth thy spirite.

Let vs praye.

ALmightie euerliuing god, maker of mankinde, which doest correct those whom thou doest loue & chastisest euery one whom thou doest receiue: We beseche the to haue mercy vpon this thy seruaunte visited with thy hande, and to graunt that he may take his sickenesse patiently, and recouer his bodily helth (if it be thy gracious wyl) and whensoeuer his soule shall departe from the body, it may wythout spot be presented vnto thee: through Jesus Christ our Lorde. Amen.

The Epistle.

MY sonne despise not the correccion of the Lorde, neither fainte when thou art rebuked of him: for whom the Lorde loueth, hym he correcteth, yea and he scourgeth euery sonne, whom he receyueth. Hebre. xi.

The Gospell.

VErely verely I saye vnto you, he that heareth my worde, & beleueth on him that sent me hath euerlasting lyfe, and shall not come vnto dampnacion, but he passeth from death vnto lyfe. Ihon. v.

The Preface.

The Lorde be wyth you.

Aunswere.

And wyth thy spirite.

Lyft vp your hartes. &c.

Vnto the ende of the Canon.

¶ At the tyme of the distribucion of the holy sacrament, the preest shall fyrst receyue the Communion hym selfe, and after minister to them that be appointed to communicat with the sycke (yf there be any) and then to the sycke person. And the sycke person shall alwayes desyre some, eyther of hys owne house, or els of hys neyghbours, to receyue the holy communion wyth hym, for that shall be to hym a synguler great comfort, and of their parte a great token of charitie.

And

¶ And yf there be mo ſycke perſons to be viſited theſame day that the curate doth celebrate in any ſycke mans houſe: then ſhall the curate (there) reſerue ſo much of the Sacrament of Chriſtes body and bloud as ſhall ſerue the other ſycke perſons, and ſuche as be appoynted to communicate with them, (yf there be any) And ſhall immediatly cary it, and miniſter it vnto them.

¶ But yf any man eyther by reaſon of extremitie of ſyckneſſe, or for lacke of warnyng geuen in due tyme to the curate, or by any other iuſt impedimente do not receyue the Sacramente of Chriſtes body and bloude: then the curate ſhall inſtructe hym, that yf he do truely repente hym of his ſynnes, and ſtedfaſtely beleue that Jeſus Chriſte hath ſuffred death vpon the croſſe for hym: and ſhed hys bloude for hys redempcion, earneſtly remembryng the benefites he hath therby, and geuyng hym hartye thankes therfore: he doth eate and drynke ſpiritually the body and bloud of our ſauiour Chriſte profitably to his ſoules helth, although he do not receyue the Sacrament with hys mouth.

¶ When the ſicke perſon is viſited and receyueth the holy cõmunion, all at one tyme: then the prieſt for more expedicion ſhall vſe thys order at the viſitacion.

The anthteme.

Remember not Lorde. &c.
Lorde haue mercy vpon vs.
Chriſt haue mercye vpon vs.
Lorde haue mercy vpon vs.
¶ Our father whyche art in heauen. &c.
And leade vs not into temptacion.
Aunſwere.
But delyuer vs from euill. Amen.

Let vs praye.

O Loke doune from heauen. &c.

With the fyrſte parte of the exhortacion, and all other thynges vnto the Pſalme

In the o Lorde haue I put my truſt. &c.

¶ And yf the ſycke deſyre to be annoynted, then ſhall the prieſt vſe thappoynted prayer without any Pſalme.

The

THE ORDRE

for the buriall of the dead.

¶ The prieſt metyng the Corps at the churche ſtyle, ſhall ſay: Or els the prieſtes and clerckes ſhal ſyng, and ſo go eyther into the churche, or towardes the graue.

I Am the reſurrection and the life (ſaith the Lord) he that beleueth in me, yea though he were dead, yet ſhall he lyue. And whoſoeuer lyueth and beleueth in me: ſhall not dye for euer. Ihon. xi.

I Know that my redemer lyueth, & that I ſhall riſe out of the yearth in the laſt day, and ſhalbe couered agayne with my ſkynne, and ſhall ſee God in my fleſhe: yea and I my ſelfe ſhal beholde him, not with other, but with theſe ſame yes. Ihon. xix.

WE brought nothing into this worlde, neither may we cary any thyng out of this world. The Lord geueth, & the Lord taketh away. Euen as it pleaſeth the Lorde, ſo commeth thinges to paſſe: bleſſed be the name of the Lorde. i. Timo. vi. Iob. i.

¶ When they come at the graue, whyles the Corps is made ready to be layed into the earth, the prieſt ſhall ſaye, or els the prieſt and clerkes ſhall ſyng,

MAn that is borne of a woman, hath but a ſhorte tyme to lyue, and is ful of miſerie: he commeth vp and is cut downe lyke a floure, he flyeth as it were a ſhadow, and neuer continueth in one ſtaye. Iob. ix.

¶ In the middeſt of lyfe we be in death, of whom maye we ſeke for ſuccour but of thee, o Lorde, which for oure ſynnes iuſtly art moued: yet o Lorde God mooſt holy, o Lord moſte mighty, o holy and moſt merciful ſauiour, deliuer vs not into the bytter paynes of eternall death. Thou knoweſt Lorde the ſecretes of our hartes, ſhut not vp thy mercyfull yes to our prayers: But ſpare vs Lord moſt holy, o God moſt mighty, o holy & mercifull

Sauiour, thou moost worthy iudge eternal, suffer vs not at our last houre for any paines of death, to fal frō thee.

Then the priest castyng yearth vpon the Corps, shall say.

I Commēde thy soule to god the father almighty, and thy body to the grounde, yearth to yearth ashes to ashes, dust to dust, in sure & certaine hope of resurrectiō to eternal life through our lord Jesus christ, Who shal chaūge our vile body, that it may be like to his glorious body, according to the mightie working whereby he is able to subdue al thinges to himselfe.

Then shalbe saide or song.

Apoc. xiiij. I heard a voyce frō heauē saiyng vnto me, write, blessed are the dead which dye in the Lord: Euen so sayeth the spirite, that they rest from theyr labours.

Let vs praye.

WE commende into thy hādes of mercy (most mercifull father) the soule of this our brother departed N. And his body we commit to the earth, beseching thine infinite goodnes, togeue vs grace to lyue in thy feare & loue, and to dye in thy fauour: that when the iudgemēt shal come which thou hast committed to thy Welbeloued sonne, both this our brother & We may be foūd acceptable in thy syght, and receiue that blessyng, which thy welbeloued sonne shal then pronoūce to al that loue & feare thee, saiyng: Come ye blessed children of my father: Receyue the kingdom prepared for you before the begynnyng of the worlde. Graunt this mercyfull father for the honoure of Jesu Christ our onely sauiour, mediator and aduocate. Amē

This prayer shall also be added.

ALmyghtie God, we geue thee hartie thankes for this thy seruaunt, whom thou haste delyuered frō the miseries of this wretched world from the body of death and all temptacion.

And

And as we truſt, haſt brought his ſoule whych he com-
mitted into thy holy handes, into ſure cõſolacion & reſt:
Graunt we beſeche thee, that at the day of iudgemẽt his
ſoule and all the ſoules of thy elect, departed out of this
lyfe, may with vs and we with them, fully receyue thy
promiſes, and be made parfite altogether thorough the
glorious reſurrecciõ of thy cõne Jeſus Chriſt our lorde

¶ Theſe Pſalmes wyth other ſuffrages folowyng are to be
layde in the Churche, eyther before or after the Burial of the
corps.

Dilexi quoniã, Pſal. Cxvi

I Am wel pleaſed, that the Lorde hath heard the voyce of my prayer.

That he hath enclined hys eare vnto me: therfor wil I cal vpõ him as long as I liue.

The ſnares of death compaſſed me round about, and the paynes of hell gatte holde vpon me: I ſhall fynde trouble and heauines, and I ſhal cal vpon the name of the Lorde (O Lorde) I beſeche the delyuer my ſoule.

Gracious is the Lorde, and righteous: yea our God is mercyfull.

The Lorde preſerueth the ſimple: I was in miſerie and he helped me.

Turne agayne then vnto thy reſte, O my ſoule: for the Lorde hath rewarded thee.

And why? thou haſt delyuered my ſoule from death: myne eyes from teares, and my feete from fallyng.

I wil walke before the lord: in the land of the liuing.

I beleued and therfore wyl I ſpeake: but I was ſore troubled.

I ſayd in my haſt: all men are lyers.

what rewarde ſhal I geue vnto the Lorde: for al the benefites that he hath done vnto me?

I wyll receyue the cup of ſaluacion: and cal vpon the name of the Lorde.

I wyll paye my vowes nowe in the preſence of al his

people: right dere in the syght of the Lorde is the death of hys Sainctes.

Behold (O Lorde) how that I am thy seruaunt: I am thy seruaunt and the sonne of thy handmaide, thou hast broken my bondes in sunder.

I wyll offre to thee the sacrifice of thankesgeuing: and wyll call vpon the name of the Lorde.

I wyll pay my vowes vnto the Lorde in the sight of all his people: in the courtes of the Lordes house, euen in the middest of the, O Jerusalem.

Glory be to the father. &c. As it was in the. &c.

Laudà animà mea. Psalm. C.xvi.

Note that this psalme is to be sayde after the other that foloweth.

PRayse the Lorde (O my soule) whyle I lyue wyl I praise the lord: yea, as long as I haue any beyng, I wyl syng prayses vnto my god. O put not your trust in Princes, nor in any childe of man: for there is no helpe in them.

For When the breath of mã goeth furth: he shal turne again to his yearth and then al his thoughtes perishe.

Blessed is he that hath the god of Jacob for his helpe: and whose hope is in the Lorde his God.

Whych made heauen and yearth, the sea, and all that therin is: Which kepeth his promise for euer.

Whyche helpeth them to ryght that suffre wrong: whych fedeth the hungry.

The Lorde loseth men oute of prison: the Lorde geueth syght to the blynde.

The lorde helpeth them vp that are fallen: the lorde careth for the righteous.

The Lorde careth for the straungers, he defendeth the fatherles and wyddowe: as for the waye of the vngodly, he turneth it vpside doune.

The Lorde thy God, O Syon, shalde kyng for euermore: and thorough out all generacions.

Glory be to the father and to the sonne. &c.

As it was in the begynning. &c.

O lorde

O Lorde thou hast searched me out: and knowen me. Dñe probasti. Psal. Cxxxix.

Thou knowest my downelittyng and myne vprisyng: thou vnderstādest my thoughtes long before:

Thou art about my path, and about my bed: & spyest out all my wayes.

For loe, there is not a worde in my tongue: but thou (O lorde) knowest it altogether.

Thou hast fashioned me, behynde and before: & layde thine hand vpon me.

Suche knowledge is to wonderfull and excellent for me: I can not attaine to it.

Whether shall I then go from thy spirit: or whether shal I go then from thy presence.

If I clyme vp to heauē, thou art there: if I go downe to hell thou art there also.

If I take the wynges of the morning: and remayne in the vttermost partes of the sea.

Euen there also shal thy hand lead me: and thy right hand shal holde me.

If I say, parauenture the darkenes shall couer me: then shal my night be turned to day.

Yea the darkenes is no darkenes with thee: but the night is all cleare as the day, the darkenes and light to thee are both a like.

For my reynes are thyne, thou hast couered me in my mothers wombe, I will geue thankes vnto thee: for I am fearefully and wonderously made, meruailous are thy workes, and that my soule knoweth right well.

My bones are not hid from thee; though I bee made secretely, and fashioned beneth in the yearth.

Thyne eyes did see my substaunce, yet beeyng vnperfite: and in thy booke were all my membres written.

Whiche day by day wer fashioned: when as yet ther was none of them.

Howe deare are thy counsailes vnto me, O God: O

howe great is the summe of them.

If I tell them, they are mo in nombre then the sand: when I wake vp, I am present with the.

Wylt thou not slee the wicked, O God: depart frō me ye bloudthirsty men.

For they speake vnrighteously against the: and thine enemies take thy name in vayne.

Do not I hate them, O lorde, that hate the: and am not I greued with those that rise vp against the.

Yea I hate them right sore, euen as though they were myne enemies.

Trye me, O god, and seke the ground of myne heart: proue me, and examyne my thoughtes.

Looke well if there be any way of wickednes in me: and leade me in the way euerlastyng.

Glory be to the father and to the sonne &c.

As it was in the beginnyng. &c.

¶ Then shal folowe this lesson, taken out of the xv. Chapiter to the Corinthians, the first Epistle.

i Thess iiii.

CHrist is risen from the dead, & become the first fruites of them that slept. For by a man came death, & by a man came the resurrection of the dead. For as by Adam al dye: euen so by Christ shal al be made aliue, but euery man in his owne order. The first is Christ, then they that are Christes at his comming. Then commeth the ende, when he hath deliuered vp the kyngdom to God the father, when he hath put doune all rule and all authoritie and power. For he must reigne till he haue put al his enemies vnder his feete. The last enemy that shalbe destroyed, is death. For he hath put all thynges vnder his feete. But When he sayeth all thynges are put vnder him, it is manifest that he is excepted, Which did put al thinges vnder him. When all thynges are subdued vnto him, then shall the sonne also him selfe bee subiecte vnto him that put all thynges

thynges vnder hym, that God may be al in al. Els what do they, whiche are baptized ouer the dead, if the dead ryse not at all? Why are they then baptized ouer theim? yea, and why stand We alway then in ieopardy? By our reioysyng whiche I haue in Christ Jesu our lorde, I dye daily. That I haue fought with beastes at Ephesus after the maner of mẽ, What auaũtageth it me, if the dead rise not againe? Let vs eate & drynke, for to morowe we shall dye. Be not ye deceiued: euil wordes corrupt good maners. Awake truly out of slepe, & sinne not. For some haue not the knowlege of God. I speake this to your shame. But some mã will say: how arise the dead? with what bodye shall they come? Thou foole, that whiche thou sowest, is not quickened except it dye. And what sowest thou? Thou sowest not that bodye that shall be: but bare corne, as of Wheate, or of some other: but God geueth it a body at his pleasure, to euery sede his owne body. All flesche is not one maner of flesche: but there is one maner of flesche of menne, another maner of flesche of beastes, another of fishes, another of birdes. There are also celestial bodies, & there are bodyes terrestrial. But the glory of the celestial is one, & the glorye of the terrestrial is another. There is one maner glory of the sõne, and another glory of the Moone, and another glorye of the starres. For one starre differeth frõ another in glory. So is the resurreccion of the dead. It is sowen in corrupcion, it riseth again in incorrupcion. It is sowen in dishonour, it ryseth againe in honour. It is sowen in weakenes, it ryseth again in power. It is sowen a natural body, it riseth againe a spiritual body. There is a natural body, and there is a spiritual body: as it is also Written: the first man Adam Was made a liuyng soule, and the last Adam Was made a quickenyng spirit. How beit that is not first Whiche is spiritual: but that which is natural, and then that Whiche is spiritual. The first man is of the yearth, yearthy: The seconde man is the

Lord from heauen (heauenly). As is the yearthy, suche are they that are yearthy. And as is the heauenly, suche are they that are heauenly. And as we haue borne the image of the yearthy, so shall we beare the image of the heauenly. This say I brethren, that flesshe & bloud can not inherite the kyngdom of God: neither doeth corruption inherite vncorruption. Behold, I shewe you a mistery. We shal not all slepe: but we shal al be chaunged, and that in a moment, in the twynkelyng of an eye by the last trumpe. For the trumpe shall blowe, and the dead shall ryse incorruptible, and we shall be chaunged. For this corruptible must put on incorruption: and this mortal must put on immortalitie. When this corruptible hath put on incorruption, and this mortal hath put on immortalitie: then shalbe brought to passe the saiyng that is writtē: Death is swalowed vp in victory: death where is thy styng? Hel where is thy victory? The styng of death is synne: and the strength of synne is the lawe. But thankes be vnto God, whiche hath geuen vs victory, thorough our Lorde Jesus Christ. Therefore my deare brethren, be ye stedfast and vnmouable, alwayes ryche in the worke of the Lord, forasmuche as ye know, howe that your labour is not in vaine in the Lorde.

¶ The lesson ended, then shal the Priest say.

Lorde haue mercy vpon vs.
Christ haue mercy vpon vs.
Lorde haue mercy vpon vs.

Our father whiche art in heauen. &c.

And leade vs not into temptacion.
Aunswere.
But deliuer vs from euil. Amen.
Priest.
Entre not (O Lord) into iudgement with thy seruaūt.
Answere

Aunswere.

For in thy sight no liuyng creature shalbe iustified.

Priest.

From the gates of hel.

Aunswere.

Deliuer their soules, O Lord.

Priest.

I beleue to see the goodnes of the Lorde.

Aunswere.

In the lande of the liuyng.

Priest.

O lorde, graciously heare my praier.

Aunswer.

And let my crye come vnto thee.

¶ Let vs pray.

O Lorde, with whom do liue the spirites of theim that be dead: and in whom the soules of them that be elected, after they be deliuered frō the burthen of the flesshe, be in ioy & felicitie: graunt vnto this thy seruaunt that the synnes whiche be committed in this worlde be not imputed vnto him, but that he escapyng the gates of hel and paynes of eternal darkenes: may euer dwell in the region of light, with Abraham, Isaac and Jacob, in the place where is no wepyng, sorowe, nor heauines: and when that dredeful day of the general resurrection shal come, make him to ryse also with the iust and righteous, and receiue this body againe to glory, then made pure and incorruptible, set him on the right hand of thy sōne Jesus Christ, among thy holy and elect, that then he may heare with theim these moste swete & comfortable wordes: Come to me ye blessed of my father, possesse the kyngdome whiche hath been prepared for you from the beginnyng of the worlde: graunt this we beseche thee, O mercyfull father, thorough Jesus Christ oure mediatour and redemer. Amen.

The

THE CELEBRA-

tion of the holy communion when there is a burial of the dead,

Quemadmodum Psal. xlii.



Lyke as the hart desireth the waterbrookes: so longeth my soule after thee, O God.

My soule is a thirst for God, yea, euen for the liuyng God: when shall I come to appeare before the presence of God.

My teares haue been my meat day and night: whyle they daily say vnto me, where is now thy God.

Nowe when I thynke therevpon, I powre out my heart by my selfe: for I went with the multitude, and brought them furth vnto the house of God.

In the voice of praise & thankesgeuyng: among suche as kepe holy day.

Why art thou so full of heauynes (O my soule): and why art thou so vnquiet within me.

Put thy trust in God: for I will yet geue him thankes, for the helpe of his countenaunce.

My God, my soule is vexed within me: therefore will I remembre thee concernyng the land of Jordane, and the litle hyl of Hermon.

One deepe calleth another because of the noyse of thy waterpipes: all thy waues & stormes are gone ouer me.

The Lord hath graũted his louyng kyndnes: on the day tyme, and in the night season did I syng of him, and made my praier vnto the God of my life.

I will say vnto the god of my strength, Why hast thou forgotten me: Why go I thus heauily, while the enemy oppresseth me.

My bones are smitten a sonder with a sworde, Whyle myne enemies (that trouble me) cast me in the teeth.

Namely, Whyle they say daily vnto me: where is now thy God.

Why art thou so vexed (O my soule): & Why art thou so

so disquieted within me.

O put thy trust in God, for I will yet thanke him whiche is the helpe of my countenaunce, and my God.

Glory be to the father and to the sonne &c.

As it was in the beginnyng, is now and euer shalbe: worlde without ende. Amen.

The Collect.

O Merciful God the father of our lord Jesu Christ, who is the resurrection and the life: in whō who soeuer beleueth shall liue though he dye: And whosoeuer liueth, and beleueth in him, shall not dye eternally: Who also hath taught vs (by his holy Apostle Paule) not to be sorye as men without hope for them that slepe in him: We mekely beseche thee (O father) to raise vs frō the death of sinne, vnto the life of righteousnes, that when we shall depart this life, We may slepe in him (as our hope is, this our brother doeth) and at the generall resurrection in the last day, both We & this oure brother departed, receiuyng againe our bodyes, & risyng againe in thy most gracious fauour: may with all thyne electe saintes, obtaine eternal ioy: Graunt this, O lorde God, by the meanes of oure aduocate Jesus Christ, whiche with thee and the holy ghost, liueth and reigneth one God for euer. Amen.

The Epistle,

I would not brethrē that ye should be ignorant concernyng them which are fallen a slepe, that ye sorowe not as other do, whiche haue no hope. For if We beleue that Jesus dyed, and rose againe: euen so them also which slepe by Jesus, wil God bryng againe with him. For this say We vnto you in the worde of the Lord: that We whiche shal liue, and shal remaine in the cōmyng of the Lord, shal not come ere they which slepe. For the lorde himselfe shal descend from 1. Cor. xv.

from heauen with a shout and the voyce of the Archangel and trompe of God. And the dead in Christ shal arise first: then we whiche shal live (euen we whiche shall remayne) shal be caught vp with them also in the cloudes to mete the Lorde in the ayre. And so shall we euer bee with the Lorde: Wherefore comfort your selues one another With these wordes.

The Gospel.

Ihon. vi.

IEsus sayd to his disciples and to the Jewes: All that the father geueth me, shall come to me: and he that commeth to me, I cast not away. For I came doune from heauen: not to do that I will, but that he will whiche hath sent me. And this is the fathers wil whiche hath sent me, that of al whiche he hath geuē me, I shal lose nothyng: but raise them vp againe at the last day. And this is the will of him that sent me: that euery one whiche seeth the sonne and beleueth on him, haue euerlasting life. And I will raise him vp at the last day.

The

THE ORDRE of the Purification of Women.

¶ The woman shall come into the Churche, and there shall kneele doune in some conuenient place, nigh vnto the Quier dooze: and the Priest standyng by her, shall say these wozdes oz suche lyke, as the case shall require.

FOrasmuchas it hath pleased almighty god of his goodnes to geue you safe deliueraũce, and your childe baptisme, and hath preserued you in the great daũger of childbirth: ye shal therfoze geue hartie thankes vnto God, and praie.

Purification of Women

¶ Then shall the Priest say this Psalme

I haue lifted vp myne iyes vnto the hilles: frõ whence commeth my helpe. Leuaui oculos Psal.C.xxi

My helpe commeth euen from the Lozde: which hath made heauen and yearth.

He wyll not suffre thy foote to bee moued: and he that kepeth the Wyll not slepe.

Beholde, he that kepeth Israel: shal neither slumbze noz slepe.

The Lozde himselfe is thy keper: the lozde is thy defence vpon thy right hande.

So that the sunne shal not burne the by day: neither the Moone by nyght.

The Lozde shall preserue thee from al euil: yea, it is euen he that shal kepe thy soule.

The Lozde shall preserue thy goyng out, and thy cõmyng in: from this tyme furth foz euermoze.

Glozy be to the father, and to the sonne. &c.

As it was in the beginning, is now and euer shalbe: Wozlde without ende. Amen.

Lozde

Lorde haue mercy vpon vs.
Christ haue mercy vpon vs.
Lorde haue mercy vpon vs.

Our father whiche art in heauen. &c.

And leade vs not into temptation.
Aunswere.
But deliuer vs from euil. Amen.
Priest.
O Lorde saue thys woman thy seruaunt.
Aunswere.
whyche putteth her trust in thee.
Priest.
Bee thou to her a strong towre.
Aunswere.
From the face of her enemy.
Priest.
O Lorde heare our prayer.
Aunswere.
And let our crye come vnto the.
Priest.

¶ Let vs praye.

O Almightie God, whych hast deliuered thys woman thy seruaunt from the great payne and perill of chyldbirth: graunt we beseche thee (moste mercyfull father) that she thorough thi helpe, mai both faithfully lyue and walke in her vocation accordyng to thy will in this lyfe present: and also may be partaker of euerlastyng glorie in the lyfe to come, thorough Jesus Christe our Lorde. Amen.

¶ The woman that is purified, must offer her Crisome, and other accustomed offeringes. And yf there be a Communion, it is conuenient that she receyue the holy communion.

The

daie of Lent, commonly called Ashwednesdaie.

After Matins ended, the people beyng called together by the ringyng of a Bell and assembled in the churche: Thenglishe Letany shalbe saied, in suche wise as in the ende of this boke is setfurthe, and in the accustomed places appoynted by the kynges Iniũctions: whiche ended, the prieste shall go into the pulpit, & say thus.

BRethren, in the Primatiue Churche there was a Godly discipline, that at the beginnyng of Lent, suche persones as were notorious synners, were punished in this worlde, that their soules might bee saued in the daie of the Lorde. And that other admonished by their example, might bee more afraied to offende. In the stede whereof, vntill the saied discipline maie bee restored againe: (whiche thyng is muche to bee wished) it is thought good that at this tyme (in your presẽce) should bee read, the generall sentences of Goddes cursseyng, against impenitent synners, gathered out of the .xxvii. Chapiter of Deuteronomie, and other places of scripture. And that ye should aunswere to euery sentence, Amen: to the intent that you beyng admonished, of the greate indignacion of God against synners, maie the rather bee called to earnest and true repentaunce, and maie walke more warely in these daungerous dayes, flyeng from suche vices, for the whiche ye affirme with your awne mouthes: the curse of God to bee due.

Cursed is the man that maketh any carued or molten Image, an abhominacion to the Lorde, the woorke of the handes of the craftes man, and putteth it in a secrete place, to worship it.

And the people shall answere and saie.

Amen.

f.i. Minister.

Minister.

Curssed is he that curseth his father and mother.

Answere.

Amen.

Minister.

Curssed is he that remoueth awaie the marke of his neighbors land.

Answere.

Amen.

Minister.

Cursed is he that maketh the blynd to go out of his waie.

Answere.

Amen.

Minister.

Curssed is he that letteth in iudgemẽt the right of the straunger, of the in that be fatherlesse, and of widowes.

Answere.

Amen.

Minister.

Curssed is he that smiteth his neighbor secretly.

Answere.

Amen.

Minister.

Curssed is he that lieth with his neighbors wife.

Answere.

Amen.

Minister.

Curssed is he that taketh rewarde to slea the soule of innocent bloud.

Answere.

Amen.

Minister.

Curssed is he that putteth his truste in man, and taketh man for his defence, and in his hart goeth from the

Lorde

Lorde.

Answere.

Amen.

Minister.

Curled are the vnmercifull, the fornicators and aduouterers, the coueteous persones, the worshippers of Images, slaunderers, drunkardes, and extorcioners.

Answere.

Amen.

The Minister.

NOw seeyng that all thei bee accursed (as the Prophet Dauid beareth witnesse) whiche do erre and go astraie frō the cōmaundementes of God, let vs (remembryng the dredfull iudgement, hangyng ouer our heddes, and beyng alwaies at hande) returne vnto our Lorde God, with all contricion and mekenes of harte, bewailyng and lamentyng oure synfull life, knowlegyng and confessyng our offences, and seekyng to bryng furthe worthy fruites of penaunce. For euē now is the axe put vnto the roote of the Trees, so that euery Tree whiche bryngeth not furthe good fruite, is hewen doune and caste into the fire. It is a fearfull thyng to fall into the handes of the liuyng God: he shall powre doune rayne vpon the synners, snares, fire, and Brymstone, storme and tempest: this shalbee their porcion to drynke. For lo, the Lorde is come out of his place, to visite the wickednesse of suche as dwell vpon the yearth. But who maie abyde the daie of his commyng: who shalbee hable to endure when he appereth: His fanne is in his hand, and he wil pourge his floure, & gather his wheate into the barne, but he will burne the Chaffe with vnquencheable fire. The daie of the Lorde commeth as a theefe vpon the night, and when men shall saie peace, and all thynges

Psalm. C. xv. iij.

Math. iij.

Hebre. x.

Psalm. x.

Esay. xxvi

Mala. iij.

Mach iij.

I. Thessa. v.

are safe: then shall sodain destruccion come vpon them as sorowe commeth vpon a woman trauailyng with childe, and thei shall not escape: then shall appere the wrathe of God in the daie of vengeaunce, whiche obstinate synners through the stubbernes of their harte, Roma.i. haue heaped vnto theimself, whiche dispised the goodnesse, pacience and long sufferaunce of GOD, when he called theim continually to repentaunce. Then shall thei call vpon me (saith the lorde) but I will not heare: thei shall seke me early, but thei shall not fynde me, and that because thei hated knowlege, and receiued not the Pro.i. feare of the Lorde, but abhorred my counsaill, and despised my correccion: then shall it bee to late to knocke, when the doore shalbe shut, and to late to crie for mercie, when it is the tyme of Justice. O terrible voyce of moste iust iudgement, whiche shalbe pronounced vpon Math.xxv. theim, when it shalbe said vnto them. Go ye cursed into the fire euerlastyng, whiche is prepared for the deuil ij.Cor.vi. and his Angelles: Therefore brethren take we hede by Ihon.ix. tyme, while the daie of saluacion lasteth, for the night commeth when none can worke: but let vs whyle wee haue the light, beleue in the light, & walke as the children of the light, that we bee not cast into the vtter darkenes, where is wepyng and gnashyng of teeth. Let vs Math xxv. not abuse the goodnes of God, whiche calleth vs, mercifully to amendement, & of his endlesse pitie, promiseth vs forgeuenes of that whiche is past: If (with a whole mynd and true harte) we returne vnto hym: for though Esay.i. our synnes bee red as Scarlet, thei shalbe as white as Snowe, and though thei bee like Purple, yet shall thei Ezc.xviii. bee as white as woole. Turne you cleane (saieth the lorde) from al your wickednes, and your synne shal not bee your destruccion. Cast awaie from you all your vngodlinesse that ye haue dooen, make you newe hartes and a newe spirite: wherefore will ye dye, O ye house of

Israell:

Israell: Seyng I haue no pleasure in the death of hym that dieth (saith the Lorde God.) Turne you then, and you shall liue. Although we haue synned, yet haue wee an aduocate with the father, Jesus Christe the righte- 1 Ihon. ij
ous, and he it is that obteigneth grace for our synnes, for he was woũded for our offences, and smitten for our Esay. liij
wickednesse: let vs therefore returne vnto hym, who is the mercifull receiuer of all true penitent synners, assu-ryng our self that he is ready to receiue vs, and moste willyng to pardon vs, if we come to him with faithfull repentaunce: if we will submit our selfes vnto him, and from hencefurthe walke in his waies: If wee will take Math. xi.
his easy yoke and light burden vpon vs, to folowe hym in lowlines, pacience, and charitie, and be ordred by the gouernaũce of his holy spirite, seking alwaies his glo-ry, and seruyng hym duely in our vocacion with thankes geuyng. This if we do, Christ will deliuer vs from the curse of the lawe, and from the extreme maledicciõ whiche shall light vpon them, that shalbe set on the left hande: and he will set vs on his right hande, and geue vs the blessed benediction of his father, commaundyng Math. xxv.
vs to take possessiõ of his glorious kyngdome, vnto the whiche he vouchesafe to bryng vs all, for his infinite mercie. Amen.

Then shall thei all kneele vpon their knees: And the Priest & Clerkes kneelyng (where thei are accustomed to saie the Letanie) shall saie this Psalme.

HAue mercie vpõ me (O God) after thy great goodnes: Accordyng vnto the multitude of thy mercies, do awaie myne offences. Miserere mei deus. Psalm li.

washe me thorowly fro my wickednesse: and clense me from my synne.

For I knowlege my fautes: and my synne is euer be-fore me.

Against thee onely haue I synned, and doen this euil in thy sight: that thou mightest be iustified in thy saiyng and clere when thou art iudged.

Beholde, I was shapen in wickednes: and in synne hath my mother conceiued me.

But lo, thou requirest truthe in the inward partes: and shalt make me to vnderstande wisedome secretly.

Thou shalte pourge me with Isope, and I shall bee cleane: Thou shalte washe me, and I shall bee whiter then Snowe.

Thou shalt make me heare of ioy and gladnes: that the bones whiche thou hast broken, maie reioyce.

Turne thy face from my synnes: and put out all my misdeedes.

Make me a cleane harte (O God): and rene wa right spirite within me.

Caste me not awaie from thy presence: and take not thy holy spirite from me.

O geue me the comforte of thy helpe again: And stablishe me with thy free spirite.

Then shall I teache thy waies vnto the wicked: and synners shalbe conuerted vnto thee.

Deliuer me from bloud giltinesse (O God) thou that art the God of my health: And my toungue shall syng of thy righteousnesse.

Thou shalte open my lippes (O Lorde): my mouthe shall shewe thy praise.

For thou desirest no Sacrifice, els would I geue it thee: But thou delightest not in burnt offerynges.

The sacrifice of GOD is a troubled spirite: a broken and a contrite harte (O God) shalt thou not despise.

O be fauorable and gracious vnto Sion: buyld thou the walles of Hierusalem.

Then shalte thou bee pleased with the Sacrifice of righteousnes, with the burnt offerynges and oblaciõs:

then

then shall thei offre yong bullockes vpon thine altare.

Glory bee to the father, and to the sonne. &c.

As it was in the beginnyng, is now, and euer. &c.

Lorde haue mercie vpon vs.

Christ haue mercie vpon vs.

Lorde haue mercie vpon vs.

Our father whiche art in heauen. &c.

And leade vs not into temptacion.

Answere.

But deliuer vs from euill. Amen.

Ministet.

O Lorde saue thy seruauntes.

Answere.

Whiche put their trust in thee.

Ministet.

Sende vnto them helpe from aboue.

Answere.

And euermore mightely defende them.

Ministet.

Helpe vs O God our sauior.

Answere.

And for the glory of thy names sake deliuer vs, bee mercifull vnto vs synners, for thy names sake.

Ministet.

O Lorde heare my praier.

Answere.

And let my crye come to thee.

Let vs praie.

O Lorde, we beseche the mercifully heare our praiers, & spare al those whiche cõfesse their synnes to thee, that thei (whose consciences by synne are accused) by thy mercifull pardõ maie be absolued: Through Christ our Lorde. Amen.

O Moste mightie GOD and mercifull father, whiche haste compassion of all men, and hatest nothyng that thou haste made: whiche wouldest not the death of a synner, but that he should rather turne from synne and be saued: mercifully forgeue vs our trespasses, receiue and comforte vs, whiche bee greued and wearied with the burthen of our synne: Thy propertie is to haue mercie, to thee onely it apperteigneth to forgeue synnes: Spare vs therefore, good lorde, spare thy people whom thou hast redemed. Entre not into iudgement with thy seruauntes, which be vile yearth, and miserable sinners: But so turne thy ire from vs, whiche meekely knowlege our vilenes, and truly repent vs of our fautes: so make haste to helpe vs in this worlde: that we maie euer liue with thee, in the worlde to come: Through Iesus Christ our lorde. Amē.

Then shall this Antheme bee saied or song.

TUrne thou vs, good Lorde, and so shall wee be turned: be fauorable (O Lorde) be fauorable to thy people, whiche turne to thee in wepyng, fastyng, and prayeng: for thou art a mercifull God, full of compassion, long sufferyng, and of a greate pitie. Thou spareste when wee deserue punishement, and in thy wrathe thynkeste vpon mercie.

Spare thy people, good Lorde, spare theim,
and let not thy heritage bee brought
to confusion: heare vs (O lorde)
for thy mercie is great, and
after the multitude of
thy mercies loke
vpon vs.

monies why some be abolished,
and some reteigned.



OF such Ceremonies as bee vsed in the churche, and haue had their begynnyng by the institution of man: Some at the first were of godly intent and purpose deuised, and yet at the length turned to vanitie and superstition: some entered into the Churche by vndiscrete deuotion, and suche a zeale as was without knowlege, and forbecause thei were winked at in the beginnyng, thei grewe daiely to more and more abuses, whiche not onely for their vnprofitablenesse, but also because thei haue muche blinded the people, and obscured the glory of God, are worthy to be cut awaie, and cleane reiected. Other there be whiche although thei haue been deuised by man: yet it is thought good to reserue them stil, aswell for a decent order in the Churche (for the whiche thei were first deuised) as because thei perteigne to edification: wherunto all thynges doen in the Churche (as the Apostle teacheth) ought to bee referred. And although the kepyng or omittyng of a Ceremonie (in it self considered) is but a small thyng: Yet the wilfull and contempteous transgression, and breakyng of a common order, and discipline, is no small offence before God. Let all thynges bee doone emong you (saieth Sainct Paule) in a semely and due order. The appoyntment of whiche order, perteigneth not to priuate men: therefore no man ought to take in hande, nor presume to appoynct or alter any pu-

blique or common order in Christes churche, except he be lawfully called & authorized thereunto. And where as in this our tyme, the myndes of menne be so diuerse, that some thynke it a greate matter of conscience, to departe from a pece of the least of their Ceremonies (thei bee so addicted to their olde customes) and again on the other side, some be so newe fangled, that thei would innouate al thyng, and so do despise the old, that nothyng can like theim, but that is newe: It was thought expedient, not so muche to haue respecte, how to please and satisfie either of these parties, as how to please GOD, and proffite theim bothe. And yet least any man should bee offended (whom good reason might satisfie) here be certain causes rendered, why some of the accustomed Ceremonies bee put awaie, and some be reteigned and kept still.

Some are put awaie, because the greate excesse and multitude of thē, hath so encreased in these latter daies that the burden of them was intollerable: whereof. S. Augustine in his tyme cōplained, that thei wer growē to such a nombre, that the state of christian people was in worse case (concernyng that matter) then were the Iewes. And he counsailed that suche yoke and burden should be taken awaie: as tyme would serue quietly to doo it. But what would sainct Augustine haue saied, if he had seen the Ceremonies of late daies vsed emong vs: Whereunto the multitude vsed in his tyme was not to bee compared. This our excessiue multitude of Ceremonies, was so great, and many of them so darke: That thei did more confounde, and darken, then declare and setfurthe Christes benefites vnto vs. And besides this, Christes Gospell is not a Ceremoniall lawe (as muche of Moses Lawe was,) but it is a Religion to serue GOD, not in bondage of the figure or shadowe: But in the fredome of spirite, beeyng content

onely

onely with those Ceremonies, whiche do serue to a decent ordre and Godly discipline, and suche as bee apt to stirre vp the dulle mind of man, to the remembraunce of his duetie to God, by some notable and speciall signification, wherby he might be edified.

Furthermore, the moste weightie cause of the abolishement of certain Ceremonies was, that thei were so farre abused, partly by the superstitious blyndnes of the rude and vnlearned, and partly by the vnsaciable auarice, of suche as sought more their awne lucre, then the glory of God: that the abuses could not well bee taken awaie, the thyng remainyng still. But now as concernyng those persones, whiche parauenture will be offended, for that some of the olde Ceremonies are retaygned still: If thei consider, that without some Ceremonies, it is not possible to kepe any ordre, or quiet discipline in the Churche: thei shall easily perceiue iust cause to reforme their iudgemētes. And if thei thynke muche that any of the old doo remain, and would rather haue all deuised a newe: then suche menne (grauntyng some ceremonies, conuenient to be had) surely where the olde may be well vsed: there thei cannot reasonably reproue the old (onely for their age) without bewraiyng of their awne foly. For in suche a case thei ought rather to haue reuerence vnto them for their antiquitie, if thei will declare themselfes to bee more studious of vnitie and concord, then of innouacions and newe fanglenesse, whiche (as much as may be, with the true setting furth of Christes religion) is alwaies to bee eschewed. Furthermore suche shall haue no iuste cause with the Ceremonies reserued, to be offended: for as those be taken awaie whiche wer moste abused, and did burden mennes consciences without any cause: so the other that remaigne, are reteigned for a discipline, and ordre, whiche (vpon iuste causes) maie be altered and chaunged, and therfore are

not

not to be estemed equall with Goddes lawe. And moreouer thei be neither darke nor domme Ceremonies, but are so set furth that euery man maie vnderstand, what thei do meane, and to what vse thei do serue. So that it is not like that thei, in tyme to come, should bee abused as the other haue been. And in these al our doinges, we condempne no other nacions, nor prescribe any thyng, but to our awne people onely. For wee thynke it conuenient, that euery countrey should vse suche Ceremonies, as thei shall thynke beste, to the settyng furthe of Goddes honor and glory: And to the redueyng of the people to a moste perfecte and Godly liuyng, without errour or superstition: & that they should put awaie other thynges, whiche from tyme to tyme, thei perceiue to be moste abused, as in mennes ordinaunces it often chaunseth diuersly in diuerse countreyes.

Certain

CERTAIN

notes for the more plain explicacion and decent Ministracion of thynges, conteigned in this Booke.

IN the saiyng or syngyng of Matins and Euensong, Baptisyng and Buriyng, the Minister, in Parishe Churches, and Chapelles annexed to the same, shall vse a Surplice. And in all Cathedrall Churches and Colleges, the Archedeacons, Deanes, Prouostes, Maisters, Prebendaries and Felowes, beeyng Graduates, maie vse in the Quier beside their Surplesses, suche hoodes as perteigneth to their seueral degrees, whiche thei haue taken in any Vniuersitie within this Realme. But in all other places, euery Minister shall bee at libertie, to vse any Surplesse or no. It is also semely that Graduates, when thei doo Preache, should vse suche hoodes as perteigneth to their seuerall degrees

And whensoeuer the Bishoppe shall celebrate the holy Communion in the Churche or execute any other publique ministracion: he shall haue vpon hym, beside his Rochet, a Surplesse or Albe, and a Cope or Vestement, and also his Pastorall staffe in his hande, or els borne or holden by his chapelein.

As touchyng knelyng, crossyng, holdyng vp of hãdes, knockyng vpon the brest, and other gestures: Thei maie bee vsed or left as euery mannes deuocion serueth without blame.

Also vpon Christmas daie, Easter daie, the Ascension daie, Whitsõdaie, and the feast of the Trinitie, maie be vsed any part of holy scripture, hereafter to be certainly limited & appoynted, in the stede of the Letany.

If there be a Sermon, or for other greate cause, the Curate by his discrecion, maie leaue out the Letanie. Gloria in excelsis, the Crede, the Homely, and therhortacion to the cõmunió.

FINIS.

❧ The prayse of God, the father, the sonne, and the holy ghost.

WE prayse the O God, we knowlege the to be the Lord. All the earth doth worshyp the, the father euerlasting. To the al angels cry aloude, the heauēs and al powers therin To the Cherubin & Seraphin cōtinually do cry, Holy. Holy. Holy. lord god of Sabaoth. Heauen and earth are ful of the maiestie of thy glory. The glorious companie of the Apostles, prayse the. The goodly felowshyp of the Prophetes, prayse the. The noble armie of Martirs, prayse thee. The holy Churche, throughout all the worlde doth knowlege the. The father of an infinite maiestie. Thy honorable, true, & onely sonne. Also the holy gost the cōforter. Thou art the king of glory, O Christ. Thou art the euerlasting sōne of the father. Te deum laudamus.

When thou tokest vpon the to deliuer man: thou dyddest not abhorre the virgins wombe. When thou haddest ouercome the sharpenes of death: thou dyddest opē the kingdom of heauen to all beleuers. Thou syttest on the ryght hande of God in the glorye of the father.

We beleue: that thou shalt come to be our iudge We therfore praye the, helpe thy seruauntes: whom thou hast redemed with thy precious bloude. Make them to be nombred wyth thy Saintes: in glory euerlasting.

O Lorde saue thy people: and blesse thyne heritage. Gouerne them: and lyft them vp for euer. Day by day we magnifye the. And we worshyp thy name: euer worlde without end. Vouchesafe O Lorde, to kepe vs this day without synne. O Lord haue mercy vpō vs, haue mercy vpon vs. O Lord, let thy mercy lighten vpon vs: as our truste is in thee: O Lorde, in the haue I trusted: let me neuer be confounded.

The song of Zacharie.

Thankes geuyng for the performaunce of Gods promies.

Benedictus.

BLessed be the lord God of Israel: for he hath visited and redemed hys people. And hath lyfted vp an horne of saluacion to vs: in the house of hys seruaunt Dauid. As he spake by the mouth of his holy prophetes: whiche hath bene syns the world began. That we shoulde be saued frō our enemyes: and from the handes of all that hate vs.

To perfourme the mercy promised to oure fathers: and to remembre his holy couenaunt. To perfourme the othe whych he sware to oure father Abraham: that he wolde geue vs. That we beyng delyuered out of the handes of oure enemies: myght serue hym without feare. In holines and righteoulnes before him: all the dayes of our life. And thou childe, shalt be called the prophet of the hyghest: for thou shalt go before the face of the Lorde, to prepare hys wayes. To geue knowlege of saluacion vnto hys people: for the remissyon of theyr sinnes. Through the tender mercy of our God: Whereby the daye spryng from an hygh hath visited vs.

To geue light to thē that syt in darkenes and in the shadowe of death: and to guyde our fete into the waye of peace. Glory be to the father, and to the sonne: and to the holy ghost. As it was in the begynnyng. &c.

The song of Mary reioysing and praising the goodnes of God.

Magnificat.

MY soule doth magnifie the Lorde. And my spirit reioised in god my sauiour. For he hath regarded the lowlynes of his handmayden. For beholde, frō hēceforth, all generatiōs shal cal me blessed For he that is myghtie, hath magnified me, & holy is his name. And hys mercy is on thē that feare hym, throughout all generations. He hath shewed strength wyth hys arme, he hath scattered the proude in the imaginatiō of ther hartes. He hath put doune the mightie frō theyr seate, and hath exalted the humble & meke. He hath filled the hungry wyth good thynges, and the ryche he hath sente emptye awaye.

He

He remembryng his mercy, hath holpen his seruaũt Israell, as he promised to our fathers, Abraham and hys sede for euer. Glory be to the father, and to the sonne, and to the. &c. As it Was in the begynnyng. &c.

The song of Simeon the iust.

LOrde, nowe lettest thou thy seruaunt depart in peace: according to thy Worde. For mine yes haue sene: thy saluacion. Whyche thou haste prepared: before the face of thy people. To be a lyght to lyghten the Gentils: and to bee the glory of thy people Israell. Glory bee to the father, and to the sonne: and to the holy ghost. As it Was in the beginning. &c. Nunc dimittis.

O God the father of heauẽ: haue mercy vpon vs miserable synners.

O God the father of heauen, haue mercy vpon vs miserable sinners.

O God the sonne, redemer of the Worlde: haue mercy vpon vs miserable synners.

O God the sonne, redemer of the worlde: haue mercy vpon vs miserable synners.

O God the holy ghost, procedyng from the father and the sonne: haue mercy vpon vs miserable synners.

O God the holy ghost procedyng from the father and the sonne: haue mercy vpon vs miserable synners.

O holy, blessed, and glorious Trinite, thre persons and one God: haue mercy vpon vs miserable synners.

O holy, blessed, and glorious trinitie, thre persons and one god: haue mercy vpon vs miserable synners.

Remember not lorde, our offẽces, nor the offences of our forefathers, neither take thou vengeaũce of our sinnes: spare vs good lorde, spare thy people, whõ thou hast redemed wyth thy moost precious bloude, and be not angry wyth vs for euer:

Spare vs good Lorde.

From all euil and mischief, from synne, from the craftes and assautes of the deuyll, from thy wrath, and from

euerlastyng dampnacion.

Good lorde delyuer vs.

From blyndnes of harte, from pryde, vainglory, & hypocrisy, from enuy, hatred & malice, & al vncharitablenes:

Good lorde delyuer vs.

From fornicacion, and al deadly synne, and from al the deceiptes of the worlde, the flesshe, and the deuill:

Good lorde delyuer vs.

From lightning and tẽpest, from plage, pestilence and famine, from battaile & murther, & from sodaine death:

Good lorde delyuer vs.

From all sedicion and priuey conspiracie, from the tyranny of the bishop of Rome and al his detestable enormities, frõ al false doctrine and herisy, from hardnes of harte, and contempte of thi word and cõmaundemẽtes.

Good lorde delyuer vs.

By the misterye of thy holy incarnacion, by thy holy natiuite and Circumcision, by thy baptisme, fastyng and temptation:

Good lorde delyuer vs.

By thyne agony and bloudy sweate, by thy crosse and passion, by thy precious death & burial, by thy glorious resurrection & ascension, by the cõming of the holy goste.

Good lorde delyuer vs.

In al tyme of our tribulacion, in al time of our wealth, in the houre of death, in the day of iudgement:

Good lorde delyuer vs.

We synners do beseche the to heare vs (O Lorde God) that it maye please the to rule and gouerne thy holy Churche vniuersall in the ryght waye.

We beseche the to heare vs good Lorde.

That it maye please the to kepe Edwarde the .vi. thy seruaunt our kyng and gouernour:

We beseche the to heare vs good lorde.

That it maye please the to rule hys harte in thy fayth, feare and loue, that he may alwayes haue affiaunce in the, and euer seke thy honour and glory.

We beseche the to heare vs good lorde.

That

That it may pleale the to be hys defendour and keper, geuyng hym the victorie ouer all his enemyes:

We beleche the to heare vs good lorde.

That it maye pleale to illuminate all Bylhoppes paſtours and miniſters of the churche, wyth true knowlege and vnderſtanding of thy worde, and that both by theyr preachyng and lyuing, they may ſet it forth and ſhewe it accordyngly:

We beleche the to heare vs good lorde.

That it may pleale the to endue the Lordes of the counſaile, and al the nobilitie wyth grace, wiſdome, and vnderſtandyng:

We beleche the to heare vs good lorde.

That it may pleale the to bleſſe and kepe the magiſtrates, geuing them grace to execute iuſtice, and to mayntayne truthe:

We beleche the to heare vs good lorde.

That it may pleale the to bleſſe and kepe all thy people

We beleche the to heare vs good lorde.

That it maye pleale the to geue to all nacions vnitie peace and concorde:

We beleche the to heare vs good lorde.

That it may pleale the to geue vs an harte to loue and dread the, and dilygentlie to lyue after thy commaundementes:

We beleche the to heare vs good lorde.

That it maye pleale the to geue all thy people increaſe of grace to heare meekelie thy worde, & to receiue it with pure affection, & to bryng forth the fruites of the ſpirit.

We beleche the to heare vs good lorde.

That it maye pleale the to bryng into the waye of truth all ſuch as haue erred and are deceyued:

We beleche the to heare vs good lorde.

That it may pleale the to ſtrengthen ſuch as do ſtande, and to comfort and helpe the weake harted, and to raiſe vp them that fall, and fynallie to beate doune Sathan vnder our feete.

We beleche the to heare vs good lorde.

That

That it maye pleale the to ſuccoure helpe and comfort all that be in daunger, neceſſitie and tribulacion:

We beſeche the to heare vs good Lorde.

That it maye pleale the to preſerue al that trauayle by lande or by water, all women labouryng of chylde, all ſicke perſons and yong chyldren, and to ſhewe thy pytie vpon all priſoners and captiues:

We beſeche the to heare vs good Lorde.

That it maye pleale the to defende and prouide for the fatherles chyldren and wyddowes, and all that be deſolate and oppreſſed:

We beſeche the to heare vs good Lorde.

That it maye pleale the to haue merey vpon all men:

We beſeche the to heare vs good Lorde.

That it may pleale the to forgeue our enemies, perſecutours and ſclaunderers, and to turne theyr hartes:

We beſeche the to heare vs good Lorde,

That it may pleale the to geue and preſerue to oure vſe the kyndlie fruytes of the earth, ſo as in due tyme we maye enioye them:

We beſeche the to heare vs good Lorde.

That it maye pleale the to geue vs true repentaunce, to forgeue vs all our ſinnes, negligences and ignoraunces, and to endue vs with the grace of thy holy ſpirite, to amende our lyues accordyng to thy holy word:

We beſeche the to heare vs good Lorde.

Sonne of God: We beſeche the to heare vs.

Sonne of God, we beſeche the to heare vs.

O lãbe of god, that takeſt away the ſynnes of the world

Graunt vs thy peace.

O lambe of god, that takeſt awaye the ſynnes of the worlde.

Haue merey vpon vs.

O Chriſt heare vs.

O Chriſt heare vs.

Lorde haue merey vpon vs.

Lorde haue merey vpon vs.

Chriſt haue merey vpon vs.

Chriſt haue merey vpon vs.

Lorde haue merey vpon vs

Lorde haue mercy vpon vs.

Our father whych art in heauen. *wyth the residue of the Pater noster.*

And leade vs not into temptacion.

But delyuer vs from euyll. Amen.

The versicle.

O Lorde, deale not wyth vs after our synnes.

The aunswere.

Neither rewarde vs after our iniquities.

Let vs praye.

O God mercyfull father, that despysest not the syghyng of a contrite harte, nor the desyre of suche as be sorowfull, mercyfully assyste oure prayers, that we make before the in all our troubles and aduersities, when soeuer they oppresse vs. And graciously heare vs, that those euyls, whyche the craft and subtelte of the deuyll or man worketh agaynst vs, be brought to nought, and by the prouidēce of thy goodnes, they may be dispersed, that we thy seruauntes, beyng hurte by no persecucions, may euermore geue thankes vnto the, in thy holy churche, through Jesu Christ our Lorde.

O Lorde, aryse, helpe vs, and deliuer vs for thy names sake.

O God we haue hearde wyth oure eares, and oure fathers haue declared vnto vs ye noble workes that thou dyddest in theyr dayes, and in the olde tyme before thē.

O Lorde, aryse, helpe vs, and deliuer vs for thy honour.

Glory be to the father, the sonne, and to the holy ghost, as it was in the begynnyng, is nowe, and euer shalbe world wythout ende. Amen.

From oure enemies defende vs O Christ.

Graciously loke vpon our afflyccions.

Pytifully beholde the sorowes of our harte.

Mercyfull forgeue the synnes of thy people.

Fauourably wyth mercy heare our prayers.

O sonne of Dauid haue mercy vpon vs.

Both nowe and euer vouchsaufe to here vs Christ.

Graciously

The Suffrages.

Graciously heare vs, O Christ.
Graciously heare vs: o lorde Christ.

The verticle.

O Lorde, let thy mercy be shewed vpon vs.

Aunswere.

As we do put our trust in the.

Let vs praye.

WE humbly beseche the O father, mercyfully to loke vpō our infirmities, & for the glory of thy name sake, turne frō vs all those euylles that we most righteously haue deserued: and graūt that in al our troubles We mai put our whole trust and cōfidence in thy mercy, & euermore serue the in pureness of liuyng to thy honour & glory: through our onely mediator and aduocate Jesus Christ our Lorde. Amen.

ALmightie god, which hast geuē vs grace at this tyme with one accorde to make oure commune supplications vnto the, and doest promise, that whan two or three be gathered in thy name, thou Wylt graunt theyr requestes: fulfil now, O lorde, the desyres and peticions of thy seruauntes, as may be most expedient for them, graunteyng vs in thys worlde knowlege of thy truth, and in the worlde to come lyfe euerlasting.

THe kynges maiestie by the aduise of hys moste deare vncle the Lorde Protector and other hys hyghnes counsell, streyghtly chargeth and commaundeth, that no maner of person, shall sell thys present boke, vnbounde, aboue the price of two shillinges and two pence the pece. And the same bounde in past or in bordes, not aboue the price of three shyllynges and eyght pence the pece.

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